

A  
P L A I N E  
AND FAMILIAR  
EXPOSITION OF THE

Eleuenth and Twelfth Chapters  
of the Prouerbes of  
*Salomon.*

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PROVERBS I. 5.

*A wise man shall heare and increase in learning, and a man  
of vnderstanding shall attaine vnto wise counsels.*

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AT LONDON,  
Imprinted by RICHARD BRADOCKE,  
for Thomas Man. 1608.

AND FAMILIAR  
EXPOSITION OF THE  
BIBLE  
A  
PLAINE

at the Province of  
Holland and Twente Chapter

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# TO THE GODDIE

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# TO THE GODLIE

Reader.



*Christian Reader, by meanes of our promise, we are growne into thy debt, which if G O D adde abilitie to our willingnesse, thou shalt finde vs as readie to discharge. And for thy better assurance of our faithfull meaning herein, we haue communicated vnto thee our labors on these two chapters, in part of paiment, vntill we can proceede to the rest. Onely this we must intreate of thee, that thou wilt deale with vs, as thou wouldest with iust and honest debtors which duely pay thee money. If our coyne be currant, carrying trueth and veritie, the stampe of Gods holy spirite, reiect it not though it be duskysh, without glittering shew, or curious workmanship: but if ought by mistaking hath escaped vs that wanteth weight, or prooueth not good mettall, returne it lowingly and in brotherly manner vnto vs, and we will doe our best indeauour to yeelde thee better matter for it.*

The

## To the godly Reader.

The eight first Chapters a godly learned man hath trauailed in, whose paines we expected before this time to haue inioyed with thee, and that caused vs to goe forwards, omitting the beginning, untill we come to the end. The methode we confesse, would be very preposterous and defectiue, were it not that so good a supplie would reduce it into due order. And so we commit the whole worke both of our writing, and thy reading, to the direction and blessing of Gods holy spirit, whom we pray to giue thee vnderstanding to know his will, with a faithfull heart to beleue and obey the same, through Iesus Christ, Amen. Drayton this seauenth of Nouember. 1606.

Thine in all Christian duties,

Iohn Dod, Robert Cleauer.



# TO THE RIGHT VVORSHIPFULL W<sup>L</sup>.

LIAM FENYS Esquire, and Sir

WILLIAM COPE Knight, grate,

*mercie and peace.*

(\*)



HE due regard which we haue of  
you both, for the speciall giiftes  
wherewith it hath pleased GOD  
to grace you, hath mooued vs to  
present vnto you ioynlie this te-  
stimonie of our vnfaigned loue.  
We doe the rather publish this  
Treatise vnder your names, be-  
cause we would encourage you, to runne forward con-  
stantly in that Christian race which you haue alreadie  
so happilie begunne, and to answer that good expecta-  
tion which is generallie and iustlie conceiued of you.  
We haue long waited and much desired to be imployed  
again as formerlie (through Gods mercie) wee haue  
been. But being hitherto disapointed of that hope, and  
esteeming an vnprofitable life, to be a kinde of vncom-  
fortable death; we thought it our bounden dutie to of-  
fer our seruice to the Church, and furtherance to your  
faith, in the best manner wee can, since wee may not vse

*The Epistle Dedicatorie.*

such meanes as we would: As you haue bene attentive hearers whiles we preached, so (we doubt not) but you will be diligent readers of that which is heere written. We shall esteeme it a sufficient gaine for our trauaile, if either your selues, or any other, may reape fruite by our labours. The God of all mercie increase his graces in vs all, and multiply his blessings vpon vs, that our life and death may bring glorie to him, and euerlasting peace to our owne soules.

**Your Worships in all Christian  
duties to be commanded,**

*John Dod, Robert Cleaver.*



# AN EXPOSITION OF THE ELEVENTH CHAP- TER OF THE PROVERBS.

## CHAPTER. XI.

Verſe 1. *False balances are an abomination to the Lord: but a perfect weight pleaſeth him.*



Under false balances are comprehended al vniust weights, lines and measures. And therewithall is condemned whatſoeuer kind of guile, and deceit may be found either in the buier, or ſeller. As when that which is ſold is defective either in quantitie, or qualitie, not being fit for the uſe that it is bought for, or not correſpondent to the priſe that is paid for it, or not anſwerable to the teſtimonie that is geuen of it. And with theſe doeth *Amos* charge the wicked wealthy men of his age: *They make the Ephraim or measure ſmall, & the ſhekgall, or price great, & falſifie the weights of deceit. That they may bnie the poore for ſiluer, and the meade for ſtroes, and ſell the reſuſe of their wheat.* So on the other ſide in the buyer, when he ſhall faile of all meete proportion betweene the priſe that he payeth, and the commoditie that he buieth, giuing ſure leſſe than the worth and valew of it. And where it is ſayd,

**B**

*They*



*They are abomination to the Lord;* it is not meant that his quarrell is against the incensable creatures, but he is displeased with the iniquity of the persons, which make use, keepe, or allow them, Whereby the other clause may bee better understood, that the Lord is pleased with such as do uprightly use them, & with love of equity, exercise it in their traffique, and covenants.

*Doct. 1.*

All instruments and meanes of falshood are hatefull to God. If God speake this but once, and in one place, and no where else but in this place, yet he is of sufficient authority to requite credit to his word, because he that cannot lie, hath spoken it, who also knoweth best both what doth offend, and please him: but hee doth often confirme it in the scriptures, that the multiplicite of testimonies may the more forcibly perswade vs to beleue. The selfe same words in effect are not only repeated, but redoubled in this booke, and that sometimes in one chapter. *Diuers weights, & diuers measures, both these are euen an abomination to the Lord, Diuers weights are abomination to the Lord, & false ballances are, not good: Cap. 20. 10. 23.*

*Reasons.*

*Deut. 25. 15, 16*

First his commandement is heereby violated: for hee hath expressly forbidden such vnrighteous dealing. *Thou shalt not haue in thy bag two manner of weights, a great, and a small: neither shalt thou haue in thine house diuers measures, a great, and a small: but thou shalt haue a iust weight: a perfect, and a iust measure shalt thou haue. &c. For all that do such things, and all that doe vnrighteouslie, are abomination to the Lord thy God.* Which is not so to be understood, as though it were absolutely vnlawfull to haue diuers sorts of weights or measures, as ounces, and pounds: as yards, and ellies: as pecks, and bushels, &c. Neither yet to haue many of the same sort: for many may bee needefull, according as men haue manifold occasions to use them, but to haue them vnequall each to other, which ought to be of the same size, as some of larger content to buy with, and others of lesser quantity to sel with, this is that which is here prohibited.

Secondly, his ordinance by this is mueried: for he hath instituted the use of negotiation, market, and exchange, for the mutual benefit of both sides, and this is for the good of neither: for the one is endamaged in his purse, and the other in his consci-

*ence.*

ence. He would haue commerce and traffique to proceeds from loue, to be exercised in loue, and more to increase loue; and this course is altogether contrary to loue, and a meanes to ingender vnkindnes, and hatred. Hee requirerh that iustice and equitie should moderate these affaires, and *that no man should oppresse or defraude his brother in any matter*; but heere is filthy lucre most respected, and followed, and our brethren wronged, and beguiled.

1. Theſ. 4, 6.

Thirdly, this sinne is so much the more lothed of God, by how much it is better liked of them that practise it. Their closenes, & cunning in acting of it, doth for a time augment their wealth, and not impair their credit, & therefore they count their course lawfull, and themselves happy for such prosperous successe: because man findeth no fault with them, they thinke that God findeth no fallshood in them; and seeing yet they haue no punishment inflicted vpon them, they dreame also that no wickednesse is committed by them. For so the prophet complaineth: *Hee is a Merchant: the ballances of deceit are in his hand: hee loneth to oppresse. And Ephraim said, notwithstanding I am rich: I haue found me out riches in all my labours: they shall finde no iniquity in me, that were wickednesse.*

3.

Admonition not onely to forbear e all fraudulent and wrongfull dealing, but with hatred to detest it, and with horror to flie farre from it. That which is hurtfull to our brother is hatefull to God, and therefore can neuer bee helpfull to vs. If hee iudge it vnrighteous we shall find it vnprofitable: if it be damnable in his sight, and therefore his soule doth hate it, it will at last bee in our sence, and our soule shall rue it. It may bring monie and wealth, and raise vp mens state, and family, but it will draw downe iudgments vpon family, state, and wealth, and monie, and make all to be execrable. For that which is spoken in an other case, is also verified in this; *Bring not abomination into thine house, lest thou bee accursed like it, but utterly abhorre it, & count it most abhominable, for it is accursed.* As the gold, and siluer, and other costly matter, whereof the idols were made, & wherewith they were adorned, was execrable in respect of im pietie, so is this trade of getting, and riches so gotten in regard of iniquitie. And therefore both

Deut. 7. 26.

are very offensive to the Lord : both are pestilent to mens families : both are perilous to their state : both are pernicious to their soules. For a cursed possession may make the person accursed, and bring the whole house to desolation. Which should perswade men not onely to make staye of getting goods vniustly, but to make no stay of ridding their hands iustly thereof. For as they sinne grievously which indirectly receiue that which is none of their owne; so doe they also that retaine it, and restore it not to the right owner. And therefore in *Micah* it is set as a note of sinners, and such as are obstinately sinfull, and which conceiue of God as a patron of their sinfulness, that vpon admonition giuen vnto them from the Lord, would not reforme their falsehoode.

*Are yet the treasures of wickednesse in the house of the wicked, and the scant measure that is abominable? Shal I iustifie the wicked balances, and the deceitfull weights?*

2

Reprooffe and terror of gamesters, and those that make Dice, Cardes and Boules, with such like instruments of iniurie, to be the measures of their trade, and the meanes of their maintenance, Thereby are they made as odious to God, as infestuous to men, & as great aduersaries to equitie, as they which by false weights doe wrong their chapmen. They being ashamed to appeare in their practise, doe secretly defraude men like theeues that filch in a corner; but these impudently glorying in their sinfulness, doe openly professe their purpose, like robbers that commaund mens purses by the hie waye side. They take the waye to bring some parte of their neighbours goods to their handes, by receiuing much for a little: but these strue to bring euerie parte to themselues, by getting all for nothing. And for this cause whatsoeuer successe they haue, howsoeuer the worlde goeth with them, they speed vnhappily. If they winne other mens money, they loose their blessednes, and Gods gracious fauour. If they lose their owne monie, they get a curse, and Gods grievous displeasure.

Doct. 2.

But a true weight, &c. The Lord doth not ouely respect the pietie which is vsed in his owne worshippe, but the truth and iustice that is performed to men.

When the Lord himselfe is asked what manner of men should

*dwelt in his tabernacle, and rest in his holie mountaine*, that is, which should haue a good estate here, and an habitation for euermore in heauen, he describeth them by their innocent, and harmelesse behauiour towards their brethren. *Hee that walketh vprightly, and worketh righteousness, and speaketh the truth in his heart.* Hee, certainly regardeth that work which he so largely rewardeth with such wages: and hee is well pleased with that person in this life, whom he wil receiue to life euermore; and equal it is with him, that they which conuerse with earthly people in righteousness, should also continue with heauenly saints in glory. Psal. 15. 2.

First, they do seruice herein to God himselfe; for in conscience of his will, and obedience to his worde they giue themselves to this vprightnesse, Reasons.

Secondly it is his owne worke, and proceedeth from himselfe: for all righteousness is the grace, and fruit of his holie spirit. As flesh and bloud, with nature, and reason, did neuer yet beget any sound pietie, and religion; so it neither will, nor euer can direct any mans heart to true iustice, and righteousness.

Thirdly, trueth both in word and deed is a part of his glorious image, whereby his people are confirmed, and made like vnto him, and therefore he cannot but take delight in that which is so agreeable with his owne nature, and a liuely representation of himselfe. 3

Consolation to them that doe constantly, and conscionable addict themselves to the exercise of equitie. None hath truly learned this, but such as haue bin apprentices in heauen, whome the Lord hath informed in the mysterie of this trade. *Ob.* But manie others gaine more monie, and thriue faster, and grow greater then they doe. *Sol.* But they gaine more comfort, and thriue better, and grow happier then all others doe. For how soeuer it faueth with their state for quantitie of earthly possessions, it cannot but goe well with their soules, for plentie of heauenly graces, and though peraduenture they haue presently but little substance in their houses, yet there remaineth from them an ample treasure in the heauens: & that which is best for them, is most firmly assured to them, which is Gods enermouring loue and fauour. Albeit therefore thy vocation be meane and of no great account, and thy

stocke slender & of no greate value, they returne seldome; and of no greate commoditie: yet if thou bee faithfull in a meane trade, with a small stocke and a slow returne, all shall be acceptable, all shall be profitable, all shall be comfortable. So often as thou hast mans custome to buy, or sell with thee, thou hast Gods company to reward and blesse thee; and whensoever thou dealest wel with any, he taketh notice of it, to deale better with thy selfe.

*Verse 2. When pride commeth, then commeth conuempt; but with the lowlie is wisdom.*

**V**hen pride commeth, that is, when it groweth to maturity, hauing power to puffe vp mens heartes, and shewing it selfe in words, or workes, in countenance, appattel, or gestures, then commeth conuempt, that is, shame, then approacheth, and is neerer at hand, marching in the next rank after this lofty heart, and insolent behaviour. As is to be seen in manie who hauing bin first lifted vp in their owne haughtie minds, were afterwards cast down by Gods righteous iudgements, either into phisies, or grosse sins, or ruine of state, or obloquie for their former hidden faultes now published at last to their great disgrace. The other part of the antithesis, containing the honour that doth accompany humillity, is argued by consequent, in this manner: when pride commeth, then commeth follie; which euer bringeth shame: but when humillity commeth, then commeth wisdom, which is neuer without glorie.

*Doct. 1.*

Pride is a forerunner of shame and reproach. It is a common prouerbe ordinary in the mouth of the people: Pride goeth before, and shame commeth after. And it is an holy prouerbe often vsed by Salomon in this booke: *Pride goeth before destruction, and an high mind before the fall*, Pro. 16. 18. & 18. 12. And it is a select prouerbe often vsed by Christ in the newe Testament, *Who so neuer exalteth himselfe shall be brought low; & he that humblyeth himselfe shall be exalted*, Luke, 14. 11.

We see in buildings that when walls waxe thicker by hollownes and swelling, they will shortly come lower by downefall and ruine; and so standeth the case with all proud persons, their  
booke
greate

great heart doth threaten some greate mischief to bee nigh vnto them. Which may bee exemplified by diuers presidents in the scriptures, which are proposed as real examples, for euery man to take warning by. When *Nebuchadnezar* was bragging of his Babell which he had built for his glorie, he was banished from al habitation, not hauing so much as a cottage, and like a beast made to liue among the beastes in the fields, with ignominy. VWhen *Human* thought to ride on horseback and to bee waited on like a King, he was driuen to lacky on foot, and to wait attendance like a page: and purposing to hang *Mordecai* on high to honour himselfe, he prepared an high gallows to bee hanged on himselfe. When *Herod* thought himselfe good enough to take vpon him the state and honour of a God, the Lord declared him to be bad enough to be deuoured of contemptible vermine.

First, they haue God to be their enemy, *he resisteth them*, and *they are all an abomination vnto him*: not onely some arrogant fellows that haue proud hearts, and beggars purfes, but euen such also as sit vpon princely thrones, and beare kingly Scepters, and weare imperiall Diadems. And if hee see them to be abomination, and doth therefore abhor them, they shall appeare abominable, and men will despise them.

Reasons  
Iam. 4. 6.  
Prou. 16. 5

Secondly, they are fooles, as the text it selfe intendeth: and therefore cannot but behaue themselves foolishlie, *like drunkards which are overcome with wine*. They are sinfull fooles, more destitute of grace then of wit. For proud behaviour is the foame or froath that proceedeth from much wickednes, and a proud heart is a prison wherein they are withheld from comming to repentance. And so their owne follie, and Gods wisdom: their owne sinfull waies, and Gods righteous iudgements, their owne impenitence, and Gods seuerity will bring them to the possession of their inheritance, and that is *shame and dishonour*, *how highlie sooner they haue been exalted*. Prou. 3. 35.

2  
Hab. 2. 5.

Thirdly, they are sacrilegious persons, and to be God of his glory, which is most proper & precious vnto him; and therefore it is equall that hee should strip them of the honour which is so much desired of them.

3

Reproofs of their follie that vse pride as a stirrop to mount vpon thereby



thereby to promotion and credit, that thinke it the onely waye to preferment, if they can set forth themselves with some ostentation, and lift vp their eye-browes aboue their brethren. And this is growne almost to an vniuersall contagion, wherewith the greatest number of states and ages, of sexes, and persons in all places, are dangerously infected. Some thereby seeking to be admired, others to be aduanced, many to be feared, and al to be better satisfied in the accomplishment of their desires. But how many loose by seeking, and sinke, by aspiring, and runne into reproch by hunting after vaine estimation? whiles they leaue their standing, and would rise aboue the toppe of their places, they faile of their footing, and fall downe to the bottome.

- 2 Instruction to be as much afraid of pride, as of shame, and euen of secret cōceitednes within, no lesse then of open discredit without, and therefor to vse all good remedies to cure this dangerous inflammation of such a windy stomacke. And first for this purpose let euery man take heede that he bee not illuded with the glosses and colourable appearances of knowledge and wisdom, or anie other good partes of nature or grace in himselfe, when in truth they are nothing but shews and shadowes. For diuers by an ouerweening conceit haue themselves in hie admiration, when others to whom they are better knowne, haue them in great disrision.

And albeit others either in flatterie, or good opinion should commend vs for those good things which wee are priuie to our selues not to be in vs, yet let vs not receiue the doubtfull testimonie of strangers against the euident wittnesse of God, and our owne consciences. For this were as absurd as if a needie creature pinched with penurie, and almoste hunger-staruen, should bee brought to beleue that hee swimmied in plentie and were a liberrall house-keeper, hauing his table alwaies furnished with varietie of dishes; or one deepe lie indebted, and readie to breake for want of abillitie, should be induced to thinke himselfe the onely monied man in the countrie, sufficient in wealth to lend and to giue to manie others. Secondly, when God hath graced any with excellent gifts which are not adulterate, and counterfeited, but such as are currant, and able to abide the touchstone, and to holde weighe in the ballance, yet as they feele what they haue, so let them



them find what they want as they see their graces and vertues, so let them search into their corruptions, and vices: as they haue a good conscience in the performance of many good duties, so let them consider the innumerable sinnes that they haue committed, the multitude of seruices, which they haue neglected, the hypocrisie, infidelity, vncharitableness, and other imperfections that haue stained their best words and actions; and these will help to hold downe their heartes in humility, and take away all matter of glorying. For the best in the world shall haue cause to blush and hang downe their heads, if they make comparison betweene that they are, & that which they ought to be. Though thy knowledge bee greates, yet how much art thou ignorant of that thou mightest haue knowne, if thou hadst been as diligent to seeke it as God was to offer it vnto thee? Though thou haue faith, and loue and repentance, and by vertue thereof dost shew forth the fruites of the spirit in holy obedience, yet how small time hast thou spent, how softly hast thou trauelled, and how little ground hast thou gotten in this way that leadeth to eternall life? But in the course of sinfulness, didst thou not begin the race soone, and runne swiftly, and come backe againe slowlie? Thirdly, it will much diminish a selfe liking, and too great opinion of our owne excellencie, if wee turne our eies without enuy to the excellent graces of knowledge and discretion of zeale, and moderation, and of all other amiable gifts of our brethren, wherein they goe beyond vs. And this is the receipt which the holy ghost prelcibeth to the Philippians against this verie maladie; *Let nothing, saith hee, bee done in contention, or vaine glory, but in meeknesse of mind let every one esteeme others better then himselfe. Look not euery man on his own things, but euery man also on the things of other men.* Lastlie, consider the hand which ministreth euery good thing that we enioy, whether it be gift of nature, or of grace, or of outward possession; whether it concerne the bodie, or the minde, the state, or the dignitye. *All is of God, all is from God, and all is for God, and therefore let all the glorie be giuen to God.* What hast thou, saith S. Paul, hast thou not receiued? If thou hast receiued it, why gloryest thou as though thou haddest not receiued it? 1. Cor. 4. 7. It becommeth not a beggar that liues of the almes

Phil. 2. 3. 4.

Dott. 2.

basket to bragge of his meate, nor insolentlie to compare with him, or his, that relieueth him in his miserable necessitie. *But with the lowlie* Euerie humble man is also indued with wisdom. Lowlie and wise be so far conuertible: as that the one can neuer be affirmed of any, without the other: the habit of humilitie doth inferre the possession of wisdom, and the want of either doth euict the priuation of both.

Reasons.

First, the fountaine from whence lowlines floweth, doth alwaies in the same current send forth the streames of wisdom. The Lord Iesus doth neuer deriue to any the power and ability of subduing his heart, but he giueth him also sound knowledge how to obtaine it, and holie vnderstanding how to vse it.

2.

Secondly, God himselfe is the instructour of all humble persons, and frameth their hearts to be teachable: for they shall not faile to learn of him, and therefore must needs receive wisdom from him. This is agreeable to the promise which hee maketh, *Psalm. 25. 9. Them that be mecke will he guide in iudgement, and teach the humble his way.* He giueth grace and guidance with his precepts, for minde, and heart, for knowledge, and affection, for will, and conseruable practise.

3

Thirdly, the happinesse which they procure to themselves doth giue a cleere testimonie of their wisdom. They enioy the fauor of God, and the friendship of Gods people. In their hastes they haue peace, ouer their affections they haue power. They are alwaies in the waile of preferment, either to come to honour in a greater place, or for honour to come to them in a meane place. For euery state they are fixed: whiles they are to be tried with aduersitie, they can beare it without impatience: when they shall be called to prosperity, they can vse it without insolencie: as long as they continue in this world, they are rightfull possessors of the earth; as soone as they depart to another world, they shall be glorious inhabitants of heaue. In which respects the spirit of God saith, *that it is better to be of an humble mind with the lowlie, then to deuide the spoyle with the proud.* *Pro. 16. 19. The meane best is most afflicted vnderling, that is humble and mecke, is in some better case, then the mightiest and most puissant conqueror that is proud and haughtie.*

Psalm. 37. 11.

Reproose.

Reproose of such as deride their simplicity for vndergoing so manie molestations, and charge them with follie for not facing the matters with an impudent countenance, and condemn them of madnesse, because they seeke not pompe and earthlie excellencie. But it is not because the humble want wisdom, but because wisdom seemeth foolishnes to fooles; and such as are destitute of vnderstanding. They looke vpon their troubles, but seele not their comforts: they see their persecutions, but foresee not their deliuerance: they behold their present condition in afflictions, but discerne not of their happines to come in glory.

Instruction to make most account of their counsels and company, seeing they are best of all stored with wisdom and knowledge. None are so well able to giue aduice as they: for though others may haue more countenance & greatnesse, yet they attain not to so much counsell and goodnes. None are so ready to giue aduice as they: for they do it most willingly, and cheerefully, with all mildnes and kindnes. None are so much blessed in the aduice which they giue as they: For their prayers are forcible with God, and Gods presence is effectually with them for assistance in such acceptable seruices.

Verse 3. *The vprightnes of the iust shall guide them: but the fraudnes of the transgressours shall destroy them.*

**B**y vprightnesse is not meant an extrauagant well meaning without for her rule or warrant, as though good intents were competent guides of our waies to saluation: but the sincerity of an heart faithfullie, though not perfectly willing to beleue and obey that which it knoweth, & resolutely, though not absolutely, desirous to know that which God shall reueile vnto it. Now this is said to *gaudeat beneuolentia*, that is, shall procure good direction from the Lord, both for his seruice, and their own happines, and make them tractable to follow the same. Contrarie to this is the condition of the wicked, who are not ledde with vprightnesse, but carried with peruerfenes, and therefore misled by the same to their yndoing. For thus standeth the opposition: the vprightnesse of the iust shall guide them in the waie, and so pre-

serue them: but the frowardnes of the wicked will keepe them from the waie, and so destroy them.

*Doct. 1.*

*The vprightnes*) Every one that is truly godly hath a faithfull guide and counsellor in his own breast: A sound heart is the stern of the soule, and a good conscience is the pilot to gouern it, which will leade him thorow the whole course of his life, till he come to the haue of safety and blessednes. So is the vprightnesse of *Iob* commended, that it directed him to the feare of God, and caused him to eschewe euill. So is the soundnes of *Zacharie* and *Elizabet* notified, that by vertue thereof they walked in all the commandments and ordinances of the Lord without reproofe. And so is the sincerity of all blessed persons extolled and praised by the same effects in the hundred and nineteenth psalme, that they keepe the

*Psal. 119. 23.* commandments of God, and worke no iniquitie.

*Reasons, 1.*

First, it will stirre vp men diligently to seeke for knowledge and vnderstanding, attending dayly as suters at wisdomes gate in all the ordinances of God. When hee speaketh, they will bring an eare to hearken: VVhen he teacheth, they will bring an hart to learne. When neede requireth, they will vse their lippes to aske counsell: in the word they will digge for wisdom: by prayer they will call for assistance: by meditation they will apply all good instructions. And so seeking of God, with an whole heart is set in the scriptures, as an effect of vprightnes, and a cause of walking in the law of the Lord, *Psal. 119. 2.*

Secondly, where a good conscience is present, there the worde of God is neuer absent: for that doth alwaies dwell with fidelitie and truth. The same heart that entertaineth the one, doth euermore enioy the other. And that dealeth faithfully with them that be faithfull: it will not suffer them to wander aside thorow want of guidance, or to fall into mischiefes for fault of direction. It shal leade thee, saith one scripture, *when thou walkest: it shall watch for thee when thou sleepest; & when thou wakest: it shall talk with thee* *Thine eares shall heare a word behind thee*, saith another scripture, saying, *this is the waie, walke in that when thou turnest to the right hand or to the left.*

*Pro. 6. 22.*

*Isa. 30. 21.*

Thirdly, the spirit of God is alwaies in them that are vpright and true hearted, it moueth them to aske, to heare, to pray, to reade

reade, and to meditate: it maketh the word effectually to speake, & their soules also flexible to yeeld to the word: it worketh solid iudgement in the mind, holie affections in the heart, alacrity and readinesse in the will, faith in the whole soule, and sincere sanctification in the conuersation. Hereof the Apostle speaketh to the Romanes: *As many as are lead by the spirit of God are the sonnes of God.* And it is as true on the other side, as many as are the sonnes of God, are led by the spirit of God: for this is euer reciprocal, and convertible.

Confutation of the erroneous opinion whereby many illude themselves, & their false boastings whereby they would deceiue others. They roue abroad in all the waies of sinfulness, in euerie by-lane of licentiousnesse, in ignorance, pride, wantonnesse, vnrifinesse, crueltie, blasphemy, &c. Yee may finde them almost euery where sauing in religious and honest exercises, and those they flie from, as if they were goales, and dungeons to hold them in: and yet they think, and say, and face it out, that their hearte is honest, though their life be lewd: all is well within, though all be naught without: they haue as good soules to God as the best, although they serue Satan as much as the worst. If these men haue vprightnesse, vprightnes hath lost her wonted vertue, and ceaseth to be vpright. For that which was vprightnesse in *Salomons* time, and in all former ages was more faithfull, and forcible to perserue them whom it took charge of (as it doth all in whom it inhabiteth) from such inordinate and vicious behauiour. To which may bee added also an other brood of a wandring and vagrant mind, altogether vnsettled in all points of religion. They heare of multiplicitie of opinions, and the differences of mens iudgements one from another: some are Papistes, some are Protestants, some are Brownists, so that they know not what to beleue nor whom to trust, and therefore iudge it their readiest waie to credit none of them all, and not cleaue to any side. But the righteous are not tossed vp and downe with such waies of vncertainty and doubtfulness: sincerity leaueth not men to shift for themselves, that for want of due information in the waies of God, they should walk in the Atheisme. The Lord promisseth better things to his people, that faithfully serue him. *What man is hee that fea-*

with the Lord thou wilt be? each the waie that he shall chuse? *Plalme.*  
 25. 1. 2. Are ye left then without direction? then ye are sold with-  
 out righteousness. Doth not God teach you his way? then ye  
 are void of his feare.

2. Reproffe of them that commit themselves to the leading of  
 contrary guides, which withhold all their passengers from sincer-  
 ities, counsel and direction, and that is to vain pleasure, to filthy  
 lazie, to carnall reason, to brutish lust, to the example & fashion  
 of the wicked world, and to the sinfull motions which the diuell  
 himselfe most craftily suggesteth. These are they that almost in al  
 places are taken vp for leaders, they are neuer without work, they  
 haue continuall imployment, and therefore it plainly appeareth  
 that there is little vprightnesse, and that is as little regarded, and  
 as few iust persons there are to be guided by it.

3. Consolation against the discouragements wherewith manie  
 faithfull Christians are assaulted in respect of the manifold perils  
 which they passe thorow. When they look abroad into the world  
 they see all kinds of inducements to euill, by perswasions, by  
 threatening, by examples, and sophistickall defences: theire carnall  
 friends would allure in kindnesse, theire crafty foes would illude  
 them by cunning, the violent tyrants would cōpel them by force.  
 When they search into themselves, they finde corruptions, ig-  
 norance, errors, fearefulness, and inconstancie, which causeth  
 them to fall into many feares, and doubts of theire perseuerance,  
 How, say they, shall wee persist and holde out in the dangerous  
 dayes? How if the word of God should be taken from vs? how if  
 deceiuers should be turned in among vs? how then shall wee find  
 the waie to euertasting saluation? The holy Ghost telleth you in  
 this place, if your hearts be righteous, and plaine, and honest, your  
 vprightnesse shall leade you, the spirit of God will teach you, &  
 his grace will establish you. Which S. Iohn doth also testifie for  
 the confirmation of such as were in the same case. These things,  
 faith he, haue I written vnto you, that you may know that he that doth  
 these things, which you receiued of him, dwelleth in you, & you  
 neede not that any man teach you: but as the same auerittie test-  
 ifieth you of all things, and it is true, and is no lying, and as it taught  
 you, shall abide in him, and such vnto him, test. *plagues did*



*But the forwardnes*) Wicked sinners are greatest workers of their owne woe. *They shall be taken in their owne wickednesse*, saith the sixt verse: *they shall fall in their owne wickednes*, saith the fift; *their forwardnes shall destroy them*, saith this. Whereby it appeareth that their misery cometh not from others, as an accidentall occasion; but groweth from themselves: as the proper cause, neither is it an ordinary euill that is recurable, but a desperate ruine that is remediless; neither yet is it the subuersion of their state, or killing of their bodie, which is but temporarie, but the perdition both of body and soule which is euertlasting. To this agreeth that which is spokē to the same purpose in the fift chapter: *His owne iniquitie shall take the wicked himselfe, and he shall be holden with the cords of his own sinne. He shall die for want of instruction, and for going astray through his own follie.*

Prou. 5, 22, 23

Here is a description of euery obstinate and contemptuous sinner, their wickednes doth worke destruction by degrees. It first apprehendeth them as an officer: it keepeth them afterwards in flockes, and holds as a Jayler. And lastly, it putteth them to death as an executioner.

First, they despise the patience, and long sufferance, the kindness, and goodnes of God which waiteth for their repentance, and therefore through the hardness of their hearts, heape to themselves wrath against the day of vengeance. Rom. 2, 4.

Reasons, 1,

Secondly, they grieve and vex the spirit of God, which offereth grace vnto them, and therefore he turneth to be a hearer of their curse. They with their peruersenes doe resist him, and he with his power will cast downe them. And so the Prophet testifieth in the Psalmes: *With the pure thou wilt beew thy selfe pure, but with the forward thou shalt be foule.*

2  
1sa. 63, 10.

Thirdly, they scorne and despise the word and wisdom of God, and as much as in them is, cause others also to reiect it, and therefore it is iust with the Lord to make them eate the fruit of their owne vices, and to fill them with their owne deuices, that is, to bring them to a fearful destruction. Prou. 1, 39, 41.

3.

Terror of them that practise sinne of purpose to offend them which dislike of their lewde waies. They will break the Sabbath, in despite of them that would haue them better exercised; they will.

Vse.



will sweare, they say, and therefore, to anger such as admonish them of their vntlawfull oathes. Sillic creatures and miserable wretches, will they cut their owne throats to grieue others with the sight of their blood? will they strangle themselves that others might weepe for their cursed end? Their boisterous stubbernesse may bring a short sorrow to others that hate their sinnes, & loue their soules, but a perpetuall shame to themselves, which ioynes with their sinnes against their soules.

*Verse 4. Riches auails not in the day of wrath: but righteousnes deliuereth from death.*

**T**Hese wordes seeme to containe an anticipation, or preuenting of an obiection, which might bee mooued against the latter point of the former verse. What speake you of destruction to come vpon wicked men? I trust you will not extend it to all; for many of them are substantiall wealthy men, of great state, and ability. Who can destroy them? What shall their power, and riches do the while? To this it is heere answered, that riches auails not in the day of wrath: their wealth can neither withstand the strokes of God, nor lessen them, nor make them any whit the more able to beare them, when his anger doth execute iudgements, and when his iudgements declare his anger. But righteousnesse is that which deliuereth from death, and all other miseries, that the sting thereof shall neuer make any man miserable. See the more full handling and prosecution of these words, in the second verse of the tenth chapter.

*Verse 5. The righteousnes of the vpright shall direct his waie, or make his waie straight, or enen: but the wicked shall fall in his owne wickednesse.*

**H**ERE he addeth to that which he had begun in the third verse, and sheweth that sincerity, & righteousnes do not onely lead men to a good waie, and tell them what is their dutie, and fit to be performed, but maketh the way passable for them, and them constant and prosperous in it. The which againe is opposed the

the waie of the wicked, euen their owne sinfull course of life, being crooked and cragged, and rough, and rugged, and full of manifolde perils wherein at last they fall and perish.

Godly men haue not onely a commandement, but ability giuen vnto them to walke in the Law of God. Their faithfulness doth lenell their waie, and paue it before them, wherein they find not onely equity, but ease also with delight and safety. And so much the Prophet doth intimate when he saith, *The waies of the Lord are righteous, and the iust shall walke in them: but the wicked shall fall therein.* Doct. Hos. 14. 10.

First, the affections sanctified do al ioyne hands in forewarding a man to a constant proceeding in godlines. The loue of God, and the hope of reward do ouercome, and subdue all difficulties, and dangers, and beare downe all the impediments that maye stoppe him by discouragementes: and the feare of God, and dread of his displeasure doth suppress the force of worldly lusts, and beate downe the conceits that may drawe him to presumption. Reasons.

Secondly, the experience of Gods presence, fauoure and blessing is very effectuell to continue their obedience. For hauing tasted how good the Lord is to them that feare him, they cannot liue without his company, and that is no where to bee enjoyed, but in the waie of righteousness. 2.

The Lord himselfe both by grace and prouidence doth helpe them in his worke. He giueth vertue and power to the ministry of his word, to prepare a way betweene himselfe and the heartes of his people, that there may bee an intercourse for one to come mutually to the other, as *S. Luke* testifieth: *Euerie vallis shall bee filled, and euerie mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough waies shall bee made smooth.* *Luke. 3. 5.* 3

He also measureth out a meete state for them, and maketh such a mixture or composition of prosperity and aduersity, of blessings and crosses, of comfortes and sorrowes, as is most holesome for their soules, and directeth all the occurrents that befall them to the furtherance of their saluation. And hereof *Isaiah* speaketh, saying: *The waie of the righteous is euennes, or equities, thou wilt weigh*

Vse.

*without a iust path for the righteous.* He will ballance out euerie thing that concerneth them in gold weights, that there shall not be the least defect, or excesse that might turne to their hurt.

Confutation of their pernicious illusions that think it impossible to walk in the waies of God, & therefore iudge it nothing dangerous to stray out of them at their pleasure. The preachers, say they doe teach that which none can obserue, euery body doth contrary, and we must do like others, or els we should be counted nobody. They lay too much vpon vs for praying often and hearing of sermons, and reading the scriptures, and keeping the sabbath; and so do they also too much reſtaine vs of pleasures, and profits of liberty in speeches, and freedome in apparrell. Wee must follow our sports, for take away delights, and take away life. Wee must vse what meanes wee can for our state, and make the most of our owne: wee must in company behaue our selues like the company, according to their talke we must talke, and bee merry according to their mirth; for an oath we cannot alwaies auoide it, it is but a small matter now and then to sweare a litle. They would haue vs to become saints on earth, but it will not bee, our nature cannot like of such precisenes, &c. And thus they make the easie yoke of Christe an importable burthen, and condemne his ministry of rigour, in requiring obedience, and iustifie themselves in disobedience. But leaue this shifting, and deale in good earnest, and speake the trueith plainly. Our sinnes, and rebellions, say, haue stopped vp our way, and wee haue no iustice, nor vprightnes to open it vnto vs: we are slaues, and bondmen to corruption, and held in thraldome and subiection of it. Otherwise the strength of the world, and the streame of the times could not carry you away so strongly. For *Noah* beeing a righteous man could liue righteously in an age giuen ouer whollie to vnrighteousnesse. The seruices of God, would not be so tedious vnto you, as that by no meanes you should be brought to exercise them. For to vpright men they are not onely possible, but pleasant; their soule longeth for them, they hunger and thirst, after them, no thing is so much desired, of them. Voluptuousnes, impiety, pride, and other lusts would not be so sweet vnto you, or so mightie in you, that you should neither be willing to leaue them, nor able to  
forſake

for sake them, For where the spirit of God is, there is libertie. All good men abhorre these sinnes, they praie against them, they strive against them, they preuaile against them. Grace ouercometh the flesh, and maketh them do that which the word requireth, and shun that which the word forbiddeth, & be that which the word prescribeth. Though they performe not good thinges perfectly, yet they practise them faithfully: though they cast not off all euill fully, yet with hatred they resist it truly: though they haue so many infirmities as make them oft to sinne, yet they haue so much holinesse, as makerh them alwaies saints.

*Verse. 6. The righteousness of the vpright deliuereth them: but the transgressours shall be taken in their owne wickednes.*

**T**His verse, as it may appear, is annexed to the former for confirmation of the point therein contained, that righteousness doth direct the way of vpright men, both to holy conuersation, and happy state. Against the which a doubt may rise from the shew of the contrary, because that good men are sometimes plunged in great calamities, and sometimes in great transgressions: and therefore their way seemeth as indirect, as if they were wicked, and their righteousness to do them as little good as if they had none at all. Now this scruple he remooueth by shewing what benefite it bringeth, that then especially they haue the vse of it, when they fall into such distresses. For then the fruite thereof is most for their comfort when it shall deliuer them out of dangers, out of troubles, out of feares, out of temptations, out of sinnes, & from destruction, Yet not by strength of it owne, but by the power of Gods: not according to their worthines in way of desert, but according to his goodnes in way of reward: not extended to all men that doe good workes, but restrained to vpright men whose workes are good. And for the clearer illustration of their blessed estate he bringeth in for contrary, the miserable condition of the wicked, opposing transgressours to vpright persons; their mischiefe to the others iustice: their perill to the others protection: the one part inclosed in the net of troubles is yet assured of safe escape by meanes of their graces, the other abroad at the baite

baite of prosperity shall certainly fall into snares by means of their wickednesse.

The doctrine which the former clause might minister, shall be conveniently spoken of in the eight verse: and that which is to be raised out of the latter, hath been already handled in the third.

Verse 7. *When a wicked man dieth, his expectation perisheth, and the hope of his power shall perish.*

**T**He meaning is, that every sinfull mans affection of hoping, and happinesse hoped for, and strongest meanes to attaine to his hope, shall end with his life, and die at his death, and vanish awaie at the time of his destruction. The substance of the point hath been handled in the eight & twentieth verse of the former chapter, and therefore in this place we will onely note the circumstance of the time.

*Doct.*

The confidence of vngodly men is disappointed at their greatest neede.

He neuer had good by any hope, which hath not the fruition of his hope at his death. Then either it setteth a man in possession of his blessednes, or else casteth him off into misery, woe, and perdition for euer. Though a man should neuer obtaine his desire in any earthly thing during his life, yet if he enjoy saluation after this life, he hath failed of nothing. Though a man should misse of nothing that his heart could wish for, whiles breath is in his bodie, yet if hee bee damned, when the soule goeth out of his body, hee hath neuer gained any thing. And this is the scope of *Iob* his speech: when he saith, *What hope hath the hypocrite though he hath heaped up riches, when God taketh awaie his soule?* Euen now in his deepest aduersitie, hee woulde not change state with the most plausible wicked, in their highest prosperity. For hee is sure that the end of his life will finish his sorrowe, and begin his felicitie, and therefore is willing to resigne vp his spirit into the hands of God: but their hope doth depart with their breath, and their damnation doth come with their death, and therefore God must wrest away their soules from them.

*Iob, 17, 8:*

*Reasons,*

First, they shall then stand before the iudgement seate of God  
him

himselfe, and that which he speaketh they must heare, and that which they heare, they must see, and that which they see and see, they must also suffer: for execution will accompany the sentence. Heere they would not beleue his testimony, that their case was so bad as his word declared: there they shall feele it to be worse then they could conceiue of, Heere when hee denounced plagues against their sins, they proclaimed peace to their soules: there they shall find the plagues according to their sins, and faile of the peace which they promised to themselues. Here he spake vnto them in goodnesse, that vpon their repentance they might obtaine euerlasting mercy: there he will speake vnto them in anger, and for want of repentance will punish them eternally with Psalm. 2:5. iustice.

Secondly, the fearefull iudgement of God vpon their heartes, that they should not see how they were illuded in their expectation, vntill their death: when the case is remediless. If the vanity of their hope were discouered to them before, they might cast it off sooner, and lay a new foundation of a better: whereas resting still vpon the stability of that, it breaketh, when it cannot bee repaired; and they fall, when they can neuer rise againe. If the five foolish Virgins had found their want of oile before the bridegroom was comming, they might in time haue provided themselues, and be ready to enter with him to the wedding, before the dore was shut. If they which presumed so much of Christ his acquaintance (because they had eaten and drunk in his company, & heard him preach amongst them) had knowne before hand what small account he would haue made of them, they might haue vsed better meanes whiles time serued, to grow into his fauour. Math. 25. Luk. 13, 26, 27.

Thirdly, the prerogative and priuiledge of Gods people would be much infringed, if wicked men should haue hope with them in the life to come, for therein standeth the contrariety between them. The wicked, saith the Scripture, shall bee cast awaie for his lewdnes; but the righteous hath hope at his death, Prou. 14, 32. For the present it commeth to passe commonly, that badde men are full, and good men are hungry, the one sort doe laugh, and the other waile and weepe, as our Saniour testifieth. Luke, 6. 25. and therefore heereafter their conditions shall bee changed on both sides;



sides; the pleasure of the one shall bee turned into paine, and the sorrowes of the other into endlesse comforts. As it is said by the Apostle concerning the godly, that if in this life onely they had hope, they were of all most miserable; so it may be spoken touching the godlesse, that if in the life to come also they had hope, they were of all men most happie.

Vse. I.

Reprooſe of their folly which liue in hope, that the time of their death will beget them hope, and not destroy it. They know that now they are sinfull persons, without all grace, and goodnes; but they trust that then they shall be conuerted, and brought in a moment to repentance. They know that now they stand in state of damnation, and if they should presently come to iudgement, they must needs perish; but they trust at the last gaspe to call vpon God for mercy, and thereby get pardon for all their sinnes, and so their soules shall bee saued. As though death, and the pangs thereof were appointed for the preferment of Gods vngodly enemies. They haue bestowed themselves in the seruice of sinne, and spent their daies in rebellion against the Lord, and doe they looke for reward thereof to be crowned with glory? Are theeues, and robbers, are cutpurſes, and other malefactorours therefore bound ouer to the Assises, that they may bee put in commission, and called vp to the bench?

2.

Rom. 8:38.

Instruction to confirme our hope by putting our soules out of all perill of perishing afore our death or sicknes, or any other danger, least our euidence be to seek when our cause is to be tried. Let euery one of vs vpon apparance of election, by faith, and the fruits of sanctification, be able to say as trulie, though not with as much feeling of assurance as the Apostle did; *I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate vs from the loue of God which is in Christ Ieſus.* This will make our life truely prosperous, and profitable, and our death blessed and comfortable, and our state in the world to come immortall, and glorious.

3

Consolation to such as feare God that death will deliuer them from the hopes, and the liues of their sinfull enemies. Away must their soules goe, and downe must their carkasses, and where then

are



are their purposes, and what becometh of their power? Though they were as mightie as *Leuiathan*, and as mischieuous as Dragons, yet when they be dead, as die they must, what cause hath any man to be afraid of them? *Achab* minded great matters against *Micaiah*, at his returne in peace from *Ramoth Gilead*; 1: King. 22 but God minded to preserve *Micaiah* by defeating *Achab* of a peaceable returne from thence. Let *Hezechiah*, and all his people, saith *Zenacherib* trust to it, that I will speede them at my next coming to Jerusalem: but God had appointed that hee should come no more that way, but be drawne by the snowe like a fish, Isai. 36, 12 and 37: 29. or led with a bridle like a beast to the shambles, and slaughter at *Ninewe*. The Egyptians were resolved to pursue Israel vntill they ouertooke them, and to put them to the sword when they caught them, and to take the spoile of their goods; when they had slaine them: but the waters were first to pursue themselves, and death to ouertake them, and the sea to haue the spoile of their bodies, and hell to make a pray of their soules.

Verſe 8. *The iust speeth out of trouble, and the wicked shall come in his stead.*

**G**ods fauour and goodnes doth not free his seruants from afflictions, but deliuereth them out of afflictions. VVhereinto he casteth the wicked, though they be not alwaies of the same kind with those which the godly suffer, but worse and more durable, and such as are mixed with Gods wrath, and poisoned with the sting of their owne euill conscience.

Though the afflictions of good men seem sharpe, and grieuous, yet they are not perpetuall.

Before euer God bring his iust troubles, hee appointeth how they shal be preserved in them, and passe thorough them, and get out of them. He doth as well foresee their arriual, as their launching forth, and the end of the boisterous stormes which they must indure, as well as the beginning and contranc thereof. Many or great are the troubles of the righteous, but the Lord deliuereth him out of all. Neither number, nor grieuousnesse, nor continuance of crosses, nor power of persecutors, nor any other impediment.

Doct.

Psal. 34: 19.

ment can hinder his hand from helping his distressed seruants.

Reasons.

First, they will keepe no silence when they be in tribulation, they will cry vnto God, and bemoane their case vnto him, that hee may take their cause into his hands. Neither is it any waywardnes in them, but wisdom, and their bounden duty so to do: for he calleth them vnto him, and commandeth them to make their complaint: *Call vpon me, saith he, in the daie of trouble: so will I deliuer thee, and thou shalt glorifie me.* Psal. 50, 15.

Secondly, all Gods people are petitioners for euery one, and euery one for all: so that no member of Iesus Christ wanteth friends to sollicite his cause, and to deale effectually for him.

3

Thirdly the Lorde himselfe, beholdeth their teares, and sorowes, and sufferings, hee heareth their most secret sighes and groanes, his compassion is towards them: hee is able to helpe them, hee promiseth to deliuer them, and therefore from his owne commiseration and pitie, by his might and power, and in his trueth and fidelitie hee will surely draw them out of miserie.

4

Lastlie, their life it selfe is not perpetuall, but short & of small continuance, & therefore how can it be that their troubles should be endles, or any way of long durace? It is an euerlasting truth which the holy spirit publisheth in the Reuelation of Saint Iohn: *Blessed are the dead which die in the Lord: for they rest from their labours,* that is, from all kinds of sorowes and sufferings.

Reue. 14, 13.

Vse.

Consider

Reproofoe of their follie which seeke to preuent troubles, or to shake them off by shunning the duties of righteousness. As though righteousness were not a sure friend to deliuer men, but a treacherous aduersary to betray them. As though it were a matter of great perill to please God, and the onely way for safety to provoke him. As though the best meanes of defence were to disarme ones selfe, and to bee weaponed and armed were to expose him selfe to the shot and strokes of his enemy. And yet this cowardlie heart, and erroneous mind is in very many, that they dare not addicte themselves strictly to euery seruice of piety and iustice, least they should cast themselves into snares, and troubles, and molestations. They are not perswaded by S. Peters testimonie, that no man can hurt them, if they follow that which is good, nei-

1. Pet. 3, 13

ther

ther be they affected with his consolation, that blessed are they, if they suffer for righteousness sake.

Comfort to them that are tossed with the waues of troubles, and aduersities by persecutions, temptations, and necessities, if searching their hearts they can find their vprightnes, and trying their waies they proue to be righteous, there is no cause why they should call in question the state of their soules, or think their present case to be irrecoverable. If multitude or greatnes of troubles were to make Gods fauour doubtfull, then few iust men should haue it certaine, for he hath allotted them to all his children, and made as due prouision for them of correction, as of soode: and he that is alwaies, and altogether without it, is not a sonne, but a bastard. If it were not an vnuall thing for good men to bee in afflictions, the scriptures would not so vnuallly speake of their coming out of afflictions. Let no man therefore say in prosperity, I shall neuer be moued: so let no godly man say in aduersitie, I shall neuer be restored. The Lord taketh as little pleasure to bee euermore afflicting his people, as a most tender-hearted parent doth to be alwaies beating his children. And as an indulgent father cannot indure to see violence offered to the shedding of his sonnes blood in his presence: so neither will our GOD permit the wicked to spoile and oppresse the godly continually in his sight.

When the mercie of God beginneth to raise the godly out of afflictions, his iustice is ready to cast the wicked into miserie. The sinners are put into one scale of the weights, and the Saints into the other. When the one riseth vp, the other sinketh downe: when the one commeth from troubles to prosperitie, the other goeth from prosperitie to troubles. This the Lord telleth wicked men before hand, and will not faile to fulfill it in due season. Behold, saith he, my seruants shall eate, and ye shall bee hungry: behold, my seruants shall drinke, and ye shall be thirstie: behold, my seruants shall reioice, and ye shall be ashamed: behold, my seruants shall sing for ioy of heart, and ye shall crie for sorrow of heart, and shall howle for vexation of minde. It seemeth to them an incredible paradoxe, and a newes by farre more admirable, then acceptable, that there should bee such a transmutation of conditions on both sides, to

E

contraries:

2 of a

Heb: 12:8.

22. 2. 1. 2.

Psalm 30:16.

12. 12.

Isa. 65:13:14.

contraries, but he doth know that it will be so, and can effect that it shall be so, and hath decreed that it must be so, and therefore relateth the particulars with such certainty, as if forth with the execution thereof should be presented to their senses. X

Reasons.

1: Pet. 4: 17

First, it is Gods ordinance, and the order which he useth in his proceedings, that iudgement shall begin at his owne house, X as *S. Peter* teacheth, and from thence be deriued to the wicked to continue vpon them for euer. X The medicinable potion, at the brimme of the cup, he will haue his owne children to drinke for their health and preservation, X but the dregges and poison at the bottome, his enemies must swallow vp for their ruine and destruction. X

Secondly, troubles, feares, vexations, and torments are the proper portion of sinners, they receiue not their childes part, nor enter vpon their inheritance, till they fall into them. X Good men passe through them, as a deepe miry lane in a strange country, but trauell home to their owne pleasant foile of comfort, but the euill and rebellious, gallop swiftly in the faire way of prosperity, and hasten to their owne vncomfortable home of hidious desolation and horror. X

Thirdly, their malicious behauiour against Chriistians, doth with a strong hand draw themselues into miserie, and list the others out of it. The Egyptians made it their exercise to drowne the children of the Israelites, X and God deliuering the Israelites made the Egyptians to be drowned. X *Haman* cast about with all his wits, how he might bring *Mordecai* to the gallowes, and the Lord appointed in his wisdom that the gallowes should catch vp *Haman*. X And so stood the case with *Daniels* enemies, they were driuen with their owne flesh and family to feed the Lyons which they had appointed to eate vp *Daniel*. X The Edomites were glad to see the Iewes drinke so bitter a draught of calamity, as the Babylonians by Gods righteous iudgement had mingled for them; and therefore the Lord would make the Edomites to pledge them in the same cup, and was more sauourable to the Iewes for their reioycing at them. X For so hee speaketh to them both in the *Lamentations*: Reioyce and be glad O daughter Edome, that dwellest in the land of Uz, the cup also shall passe through vnto

thee.

Exod. 14:

thee: thou shalt be drunken and vomit. Thy punishment is accomplished, O daughter Zion: he will no more carrie thee into captivisie, *Lam 4. 21.*

The doing of mischief to good men, the attempting of it, though they faile of their purposes, their wishing of it, though they dare not attempt it, and their reioycing at it when it is effected by others, all this dooth assuredly bring mischief on sinfull mens owne heads.

Admonition to the aduersaries of the Church, and Christians, that they deale more mildly and moderately with them. The case is their owne, they prepare for themselves whatlocuer they impose vpon others. The burdens which they lay vpon their neighbours shoulders must be transferred to their owne backs: the bread of affliction which they provide for their brethren, in time will turne to their owne foode: the little case and dungeon wherein they shut vp the innocent, must in time bee made their owne habitation.

*Amorih*

Terror to vngodly persons in regard of their dangerous condition. Onely troubles they flie from, fearing them more then any manner of sinne, and therefore account the life of afflicted Christians to be most miserable, and trouble is that which flyeth as fast after them to make a pray of them, which also will make their state ten thousand times worse then any Christians can be. And if it so come to passe in this life, as many times it dooth, that the godly are lifed vp to prosperity, and the vngodly into grieuous aduersitie, what a chaunge will there be, and contrarietie of their estates in the life to come. Which appeareth in the parable of the rich man, and *Lazarus*. Here the rich man receiued his pleasure and *Lazarus* paine: but there is *Lazarus* in heauen, and the rich man in hell: *Lazarus* is in *Abrahams* bosome, and the riche man in the flames of fire: *Lazarus* is comforted, and the rich man tormented. The best man in his best state here on earth, hath not a full enlargement, but onely inioyeth liberty of the prison: and the worst man in his worst state is not yet come to execution, but onely sitteth in the stocks. But the most perfect and absolute difference and change will be at the day of the Lord Iesus, when soule and body of the saints shall bee filled with glory and im-

2 *error*

Luke 16.

mortalitie, and soule and bodie of sinfull creatures shall bee overwhelmed with shame, and perpetuall contempt. And herewith the Apostle comforteth the poore persecuted Thessalonians; *It is a righteous thing with God, saith he, to recompence tribulation to them that trouble you, and to you which are troubled rest with vs, when the Lord Iesus Christ shall shew himselfe from heauen with his mightie Angels, &c.* 2. Thess. 1. 6. 7. 8. 9. 10.

Consolation to poore helpelesse persons, if they bee also harmlesse, that can find no friends which will or can procure them deliuerance out of troubles. Few good are to bee found that take to heart the sufferings of poore innocents, and few of those that take them to heart, are able to preuaile any thing for them. But are there no wicked which may be heard of? Haue they no enemies which doe molest them? Alas, there be too many of these euery where, the world swarmerh with them. Then be of good comfort, you must come soorth that they may come in, the place must be yeelded vp to the right owners. Cannot ye get a release freely? will not intreatie worke your libertie? A price then shall be giuen, a ranome shall be payd for it, and you shall be discharged. For such a promise we haue from God in this booke: *the wicked shall bee a ranome for the iust, and the transgressor for the righteous.*

Pro. 21:18.

Verse 9. *A hypocrite with his mouth corrupteth his neighbour: but the righteous shall be deliuered by knowledge.*

**D**issemblers, and such as make a shew of godlinesse, but denie the power thereof, are commonly most hurtfull seducers, corrupting mens hearts with hurtfull speeches, either deprauing that which is good, or iustifying that which is euill, and so they infect their mindes with erroneous opinions, and stirre vp theyr heartes to sinfull lusts, and peruert their waies with vngodly behaviour. But now to preuent the feares of the good, that they also are like to be drawne into mischief, because there are so many hypocrites, and to take away the cloakes and shifts from the wicked, which lay all the blame of their sinnes on others which mislead them, hce sheweth the meanes whereby this hurt may bee auoyded,



anoyded, and that is, by getting knowledge, and being righteous.

Vngodly men are neuer more mischieuous then when they put on the vizard of godlines. Though this may be proued by manifold testimonies, as well out of the old testament as the new, yet we will rather exemplifie it by the experience of the times, then by allegations of scriptures. Through all the books before Christ, the false prophets are almost euery where complained of. In the time of our Sauour, the Priests, Scribes, and Pharises of all others were his bitterest enemies. The Apostles found none so dangerous as false Apostles, and such as tooke vpon them to bee professors and preachers. *Paul, Peter, Jude and Iohn* are most ample in giuing admonitiōs to beware of them. Euer since that time there haue been springs, streames, floods, and seas of superstition; idolatry, violence, and all abomination in the kingdome of Antichrist: and all vnder pretence of the Churches authority, zeale, deuotion and good intendment.

*Dott. 1.*

First, such are very forward and busie in this seruice of Sathan, *Reasons.* (for diligent they are not to be esteemed, vnlesse they were better excused) and therefore the more hurt and mischief they doe, That *Jeremy* obserued in the wicked deceiuers of his age, *that they taught their tongues to speake lies, and tooke great paines to doe wickedlie.* And that our Sauour reprooued in the cursed Scribes, & Pharises of his age, *that they compassed sea and land to make one of their profession: and when he was made, they made him twofold more the child of hell then themselves.*

*Jerem. 9, 5.*  
*Math. 23, 15.*

Secondly, they are very deceitfull, and cunning: and therefore the scriptures compare them to craftie gamesters, and fowlers, which catch more birds artificially by lime-twigs, griunnes, and nettes, then they kill violently by throwing stones at them. Of these guilefull persons the Apostle speaketh, saying: *such false Apostles are deceitfull workers, and transforme themselves into the Apostles of Christ. And no merueil: for Satā is transformed into an Angell of light, Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness.*

*2. Cor. 11, 13.*

They are the more venomous, by how much they are lesse mistrusted:

mistrusted for the opinion that is had of them for piety & goodnesse, doth prepare a passage for their poyson, to enter into the bowels of mens soules. When they are reputed for godly, religious, wise, and iudicious, all is receiued which they set abroad, all is disliked which they set against. It is an easie matter for a man to loose his purse, when he followeth the robber as guide of his waile, It is an easie matter for a man to lose his life, when he maketh a poysoner, and hisemie to be his Physition.

Vse. 1.

Instruction to be very wary that their pestilent breath infect not our hearts, to keepe our eares from hearkning to their perswasions, as much as we would refraine from one that had the plague sore vpon him. When VVoolues will put on Sheep skins, when thornes will take vpon them to bee vines, when thistles will be fig-trees, and euill workers haue the place of Prophets, then our Sauour admonisheth vs to look to our selues, and take heede of them,

2

Secondly, consolation if wee corrupt not others with our tongues; but rather vse them to heale the corrupted, this declareth that we are neither openly wicked in behauiour, nor secretly hypocriticall in heart: for a holosome tongue is euermore a certaine note of an vpright conscience,

Doct. 2.

*But the righteous, &c.* Though the tongue of the wicked bee a deadly weapon to doe hurt: yet the knowledge of the godly is a defensiu armour to preserue him from it. The medicine which Saint Peter doth prescribe, with his caueat to auoide the delusions of subtil seducers, doth after a sort make a promise of remedie against them, to such as shall carefullie receiue it. *Beware* (saith he) *least ye be plucked awaie with the error of the wicked, and fall from your owne steadfastnes. But grow in grace, and in the knowledge of our Lord and Sauour Iesus Christ, 2. Pet. 3. 17. 18.*

Reasons. 1.

First, Ignorance is that which giueth entertainment to errors, and all sound knowledge excludeth them out of dores. VVhome doth the foolish woman, or folly her selfe call to her feast, but *such as are simple?* VVhom doth she vtter her minde vnto, but to *such as are destitute of vnderstanding?* And whom do the lurking corner-creeper so much pray vpon, as *simple women laden with sinnes, and lead with diuers lusts?*

Prou. 9: 16.

Secondly,

Secondly, men of knowledge haue their wits exercised to discern betweene good and euill, betweene light and darknes, betweene the seruants of God, and the workers of iniquitie. They beare the image of God: and therefore know the image of God where it is, and see the defects of it where it is not. They carrie a light within them whereby they are able to discouer the doctrines of falsehood, which are contrary to the trueth, and the workes of darknes which are contrary to holines, and therefore can reiect them both.

Thirdly the sound knowledge of Christians, is not onelie a shield to warde off all detestable errors, and damnable heresies, that they seduce not the mind, but also a preseruatiue to expell all flattering inticements, and sinfull suggestions, that they corrupt not the heart. And that the holy Ghost doth expressly promise in this book, to euery one that doth loue, and labour for knowledge. *When wisdome entreteth into thine heart, and knowledge delighteth thy soule, then shall counsell preserve thee, and vnderstanding shall keep thee, and deliuer thee from the euill waie, & from the man that speaketh froward thinges, and from them that leaue the waies of righteousness, to walke in the waies of darknesse: which reioyce in doing euill, and delight in the frowardnesse of the wicked, Prouer. 2, 10. 11. 12, 13, 14.*

Encouragement to vse diligence by all good meanes, in all Gods ordinances appointed to that end, to get vnderstanding and righteousness, since our neede thereof is so greate, and the yse so good. Neither wealth, nor wit, nor any other thing, can stand vs in so good steed for the preseruatiue of our heartes, as these doe. For they all without those are treacherous and deceitfull, ready alwaies to betray vs, and open the dores to let in flatterie and corruption: but these haue faithfulness, and courage, and power, and constancy, to stand for the defence of our soule to the end.

Though there should come neuer so many bands, and armies of Satanicall & hellish hypocrites, and euery mans mouth were a musket, or cannon to send out most mortal, and deadly poyson, yet if we be armed with these graces, we need not to feare them. *2: Thes. 2, 10.* The Antichristian deceiuer cannot illude them that haue receiued.

Math. 24. 24:

Ephes. 6.

ued the knowledge and loue of the truth. The false Christs shall not deceiue the elect, as being protected by Gods power, & furnished with holy vnderstanding. The diuell himselfe with all his fiery darts and temptations, shall be resisted and driuen back by those that haue on the brest-plate of righteousness, and the other pieces of Gods complete armour. The Lord Jesus by the sound knowledge of the sacred scriptures hath already repulsed and turned him to flight, and putteth the same weapon into our hands, with strength and power to pursue him.

3.

Conuiction of them that are drawn away by euery iugler, and sinfull companion, The Jesuites, and Seminaries, the heritickes, and traytors, may disgorge their stomackes, and vomit vp their venome into their bowels, & they haue neither hand, nor heart, nor tongue, to reiect them, but suffer themselues to be carried to errours, to heresies, to idolatry, to conspiracies, to treasons, to rebellions, to shamefull executions, to fearefull damnation. Therefore they were not righteous, therefore they wanted knowledge, therefore they were naked and destitute of all defensiu armour. And here come also to be taxed, as friends to corruption, all they that are enuious to vnderstanding, and the meanes thereof, which thinke it so much the more dangerous to seeke for, by how much there are more which go about to deceiue. But this hath bene sufficiently spoken of in the sixteenth verse of the ninth chapter, especially in the vs.

Verse 10. *In the prosperitie of the righteous the citie reioyceth, and when the wicked perish there is ioy.*

**I**N the prosperitie of the righteous that is, when things goe well with the, the citie reioyceth, that is, the honest and well disposed citizens, and countrimen be inwardly glad, and outwardly declare their ioy, by cheerfull countenance, and speeches, and other meanes, as opportunity serueth to expresse the same. And so doe they also at the death, and overthrow of oppressours, and tyrants, and other wicked persons, by whose fall the people rise, and whose ruine is the repaire of the city.

Deff. 1.

Good men haue not onelie Gods hand to giue them good things,

things, but godly mens hearts to bee ioyfull for them. When *Mordecai* was aduanced the citie of *Shushan* reioyced and was glad. And when the Lord shewed his great mercie on *Zacharie*, and *Elizabeth* in giuing them a sonne, their kinsfolke and neighbours came and reioyced with them. Hest. 8. 15.  
Luk. 1. 32.

First, the prouidence of God hath the disposing of al mens affections: he deriueth their loue, and their hatred, their liking, and loathing to euery one, as seemeth best to his owne wisdome. And he hath appointed by decree in his counsell: by precept in his word; and by working of his spirit that godly men shall bee well affected towards the godly, and Christians shall bee tender hearted one towards another. Reasons.

Secondly, they are all members of one bodie, and therefore a sympathy, and fellow feeling of one anothers state is mutually among them; *If one suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.* 1. Cor. 12. 26. 2.

Thirdlie, it is well knowne that righteous men will make their brethen commoners with them in their prosperitie. When they are aduanced, others shall not be disgraced thereby but honoured; when they are enriched, others shall not bee impouerished thereby, but relieved: when they are made mightie, others shall not be weakned thereby, but supported. And so it is said concerning *Mordecai*, that when the royall apparrell was on his back, and the crowne of gold on his head, that vnto the Iewes was come light, and ioy, and gladnes, and honour. Hest. 8. 16. 3.

Now all this is contrary in the state of harmefull persons, when God declareth his anger by casting them down, the people publish their ioy by clapping their hands at them. At the least Gods seruants for Gods glorie, their owne peace, and the publike safetie, take comfort in this mercy that is shewed to the Church, in taking away such enemies. God inclineth their hearts to doe this and the cruelty of the enemy hath procured it, as the effects of both did manifest at the drowning of *Pharaoh*, and destruction of *Sifera*.

Instruction to them that bee desirous to possesse the hearts of Vse. 1.  
honest men, that they gaine them by iustice, and vpright behaviour, by mercie, kindnes, and goodnes. This course will draw

Hest. 10:3.

their desires to wish well vnto them: this will put arguments in-  
to their mouthes to speake well for them: this will giue them in-  
couragement to further their aduancement: this will make their  
promotion acceptable to them, and then desirous of the continu-  
ance and increafe of the same. Now many men desire to bee po-  
pular, but few to be righteous: it is easie to affect the greatnesse  
of *Mordecai*, who was second to the King, and greate among his  
people, & accepted among the multitude of his brethren: but it is  
hard to follow his goodnes in procuring their wealth, and seeking  
their peace, and prosperity. Good liking is not gotten by pomp &  
power, and fauour is not gained with wealth and riches, and loue  
is not commaunded by authority, and dignitie: these may bee al-  
lured with goodnes, but neuer compelled by violence.

2.

Dan: 6:

Reprooue of enuious persons, that maligne the good estate of  
godly Christians: they reioyce not at their prosperity like wor-  
thy Citizens, but grieue, and vexe at it, like barbarous aliants:  
Either they labour to keepe them vnder that they shall not rise, or  
to vndermine them that they shall not stand, as appeareth in the  
example of *Daniels* aduersaries. But all is in vaine: they shall bee  
frustrate of their purpose, they shal be foiled in their practise, they  
shall be shamed, and cursed, & plagued for their malicious hearts:  
and mischieuous enterprises. *They that hate Zion, shall all be asha-  
med and turned backward. They shall be as the grasse on the house  
tops, which withereth afore it cometh forth.* 129.5.6.

Deft. 2.

*The citie reioyceth, &c* Godly men are the chiefe inhabitants  
wheresoeuer they dwell.

They that reioyce at the prosperity of the righteous, are called  
the city, the place hath denomination from them: and it is cer-  
taine that neither all, nor the most, nor in many places the greatest  
are so wel affected, but contrary minded. So it is said in the book  
of *Hester* that when the decree was gone forth, whereby all the  
Iewes were proscribed and destinated to death, that the ci-  
tie of *Shushan* was in perplexity. Who was this citie there but  
the poore condemned Israelites, who from their first comming  
thither were but strangers and captiues? *Ahasuerus*, and *Ha-  
man* were not of the number, for they were merrily drinking of  
wine: and a great number both in the Court, and Citie, as it maye  
appeare,



appear, were glad of their miserie. So saith the Apostle to the Romanes, Your faith is published throughout the whole world, meaning thereby in all the Churches.

First, they haue a good estate in their goods, and hold their li- uings by a right tenure, through Iesus being inheritors of the earth, whereas none else are so much as tenants at will by anie right or warrant from God, but mere vsurpers intruding them- selues without any allowance into his possessions.

Reasons. 1.

Secondly, all others are aliants in Gods account, and only their vnderlings and seruants. For so he speaketh of such as hold them- selues to bee masters and commaunders of manie others. *The strangers shall stand and feede your sheepe, and the sons of strangers shall be your plow-men, and dressers of your vines:* Iai. 61. 5.

2.

Consolation to them that haue the testimonie of the faithfull, and approbation of godly Christians in their behauour. It is as good as if all the towne and country did commend them. And that was *S. Iohns* meaning when hee saide that *Demetrius had a good report of all men*. All wicked men would neuer speak well of him, or if they should, it had beene little for his credit; but foras- much as the Apostle testifieth of him, and the truth it selfe also, it must needs be that those *all men* were all good men which knew his goodnes.

Vse

3 Ioh: vers: 19.

Terror for them that haue the complaint of Gods seruants a- gainst them. Though they be magnified of the multitude, and applauded of neuer so many wicked, they shall neither haue true honour, nor sound comfort thereby. The voices of Christians will carrie the cause, and their verdict is that which will cast the faultie, if they conuict, the Lord will condemne: for they neuer a- gree all to find any guiltie, but where the word of God, and his spirithaue first giuen in euidence against them. It went hard with *Zanecherib* when God told him that *Zion* despised him, and laughed him to scorne, and shook her head at him. But what cared he for that? Did not he despise her as much? True it is, that he despised her as much, but not with so much danger to her. His was a vaine, foolish, absurd, and contemptible contempt, like pa- per shot against a strong bulwarke: but hers was mighty, and effectuell carrying force with it, like a Cannon against a weake

2.

Iai: 37. 32.

cottage which will shake it to peeces in a moment.

Verse. 11. *By the blessing of the righteous the citie is exalted: but it is subuerbed by the mouth of the wicked.*

**T**He meaning is, that iust men are very beneficial to the societies of men by their religious, prudent, and profitable speeches: for so the worde *blessing* signifieth in many places: and so it is heeré ment as the antithesis sheweth: and so a poore man in aduersitie, may as well be an instrument of good to his countrie, as a rich man in prosperity, as *Salomon* testifieth, Eccle. 9. 15. On the other side, the wicked with his mouth and hurtfull words, doth worke mischief among whom he conuerseth.

*Doct.*

*By the blessing, &c.*) A godly man will alwaies do good to the place where he dwelleth, that many shall fare the better for him.

The land of Iudah found the trueth of this by comfortable experience in the daies of their good Kings, and Prophets, as *Iehosaphat*, *Hezekias*, *Isaiah* and others, who obtained wonderfull deliuerances for their people at the hand of the Lord. The land of Israell found the truth of it in the daies of their holie Prophets *Eliab*, and *Elisha* who procured help against drowth, famine, and enemies, and therefore were called the chariots, and horsemen of Israel. What should I speake of *Ioseph*, of *Moses*, and *Samuel*, and *Dauid*, of *Nehemiah*, and *Ezra*, of *Hester*, and *Mordecai*, and many others, among whom *S. Paul* must be of the *Quorum*, as one of eminent note, specially of that marueilous preseruatiou of all that failed in the shippe, with him, notwithstanding they were verie infidels.

*Reasons.*

First, hee will preferre the welfare of the publike state, before his owne priuate aduantage and profite. When *Moses* might haue continued a fauorite, hee voluntarily for his brethrens sake incurred the Kings displeasure: when he might haue been greate in Aegypt, he rather forsooke Aegypt: when he might haue liued in credit, pleasure, and plenty like a prince, hee chose to liue obscurely, painefully, and hardly as a shepherd. When *Hester* was bid to ask, and haue to the halfe of an ample & large empire she set aside all respect of lands and liuings, and only craued the liues of her people.

Secondly,

Secondly, he will apply his tongue to all those meanes whereby he may best effect his desire, and profit his neighbours : by prayers, by counsels, by exhortations, and encouragements, and specially by struing against the signes that are among them.

Gods blessing vpon him, doth make his blessing prosperous to others. For wicked men many times doe speede the better for the fauour of the Lorde which dooth accompany his seruantes. *Laban* knew, and acknowledged, that therein hee was much beholden to *Iacob*, not onely for his faithfulness and paines, but for the good effect and successe of them. *Iosephs* master, and *Iosephs* keeper, and *Pharaohs* house, and all the land of Egypt sped the better for the goodnes of God towards *Ioseph*. On the other side, in the sinfull person, every thing is otherwise. His tongue and talke is hurtfull and noysome. He is wholly carried with selfeloue, and priuate lucre. All his endeauiours be to accomplish his owne wicked purposes, and his meanes thereunto be vnlawfull and hurtfull. As hee by rebellion hath prouoked the wrath of God against himselfe, so is the curse sent out after him, and bringeth a iudgement many times vpon the place where he is, and the people that are about him, and the Countrey wherein he liueth.

Instruction to vse all kindnes to godly men, since we enioy so great a blessing by them. If they helpe to exalt the City, let them be also exalted in the City, or be well spoken of, or haue good affection borne vnto them : at the least beware that they be not iniuriously oppressed. The vnreasonable creatures which are commodious to the owners, will euery wise man bee willing to haue, and carefull to keepe well. The insensible trees which bring forth plenty of good fruite, are husbandry dressed, and heedfullie preserved, that nothing doe barke the body, nor browse vpon the branches, nor breake downe the boughes. And shall not faithfull men be regarded, which doe more good in better manner to greater numbers, for longer continuance? God forbid that we should be so vnthankfull, as to requite euill for good : or so improvident, as to hinder our good by requiring of euill : or so foolish and franticke as to ouerturne our former good, and change it wholly into euill and mischief. For that is the euent

Jerem. 18:20.

that commonly ensueth vpon such as deale vnkindly with those who deale kindly with them. This caused *Jeremie* to turne his petitions into accusations, and his intercessions into imprecations, *Shall euill be recompenced for good? for they haue digged a pit for my soule: Remember that I stood before thee to speake good for them, and to turne away thy wrath from them. Therefore deliuer up their children to famine, and let them drop away by the force of the sword, &c.*

2

Isai 59:7.

Reprehension of such as are spoilers of their cities, and not exalters; which ruinate townes, and cities, and countries, but erect nothing but their owne houses (habitations they are not properly to be called, because they seldome dwell in them) and those they make sumptuous for pride and ostentation. Of such the Prophet speaketh when he saith, that *desolation & destruction are in their paths*: they make haucke of all that commeth within their walke, and lay all waste before them. And here the Jesuits, and Seminaries, and the whole cru of these vnnatural, barbarous, and cruell Papists are to be condemned, which doe as greedily thirst after the blood of their King, and countymen, and the subuersion of the kingdome and country, as any forraine enemies in their greatest hostility are possibly able.

Verse 12. *He that is destitute of wisdom despiseth his neighbour: but a man of vnderstanding will keepe silence.*

**A** Foolish man which hath a beggerly heart, as the words signify, being voide of sound iudgement, and sanctified knowledge of Gods holy will, desireth to vilifie others, especially such as feare God, and to make them appeare base and contemptible. And this is done sometimes in bitter anger, by rayling, railing, and contumelious reproches; and sometimes in scurrill mirth, by girding iests, and laughter; and sometimes in hidden craft, by false reports and slanders. But they which haue more wisdom, will frame themselves to better behauiour: they will not onely keepe silence from offering that indignity to them that prouoke them not thereunto, but will also forbear to requite them with reproaches, which haue not spared to seeke their disgrace. For so

doth

doth David testifie of himself in this case: *I am as a man that heareth not, and as a dumb man that openeth not his mouth.* Psa. 38. 13.

They which are the most contemptible persons, are the greatest contempters of others. As wisdom above all other things doth make a man to be excellent, so needes must the want of it make him to be base: and yet such as come not only too short of the perfection, but not at all to the beginning thereof, are ready to sport at them which are most graced with it. *When the wicked commeth, saith Salomon, then commeth contempt, and with the vile man, reproach.* None scoffed so much at David as the abjects, and the drunkards made songs of him. None mocked Job so much as the vagabonds who were no better then their fathers, and their fathers not so good as dogges. *They were the children of foolles, and the children of villaines, which were more vile then the earth. And yet he was their song, and their talke, they spared not to spit in his face.* Job. 30. 1. 8. 9. 10.

Prou. 18: 3.

Psalm 35: 15.

First, where wisdom is wanting, there pride aboundeth (as an empty stomack is full of winde) and pride bringeth disdainfulness, because they conceiue of wonders in themselves, and discern of nothing but wants in others. The blind bragging Pharisee was not ashamed to come into Gods owne presence, to depraue the humble poore Publicane, who was incomparably the better man.

Reasons.

Luke 18: 9, 11.

Secondly, they are despisers of God himselfe, reiecting his counsell, and casting his word behind their backes, and therefore it is no strange thing that they should offer despite to mortall men.

2.

Thirdly, contempt is in all equity, their owne due portion, and God hath appointed in his iudgements, that they shall recouer their right to themselves, by making an offer of it to others.

3

Confutation of them which take it to be the fruit of their wisdom, and ripenes of their wit, to haue a dexterity in breaking of iests vpon men to make them to be laughed at. So far they think they shew the rarenes of their vnderstanding, as they can make men to feele the keenenesse of their tongues. But God which best knoweth who be wise, and what is wisdom, doth charge them to be vnwise, and void of wisdom. *He to whom it belongeth*

V/6. 1.

to conuince fooles, and to punish them, doth man: shall these among the great fooles that shall be punished.

2

Isai 51:7,8.

Instruction as: to keepe our selues from the society of such companions, vnlesse we be duely called into place; so not to bee dismaied, though in our callings, and for welldoing, they shoote their bolts at vs. Their strongest arrowes are but strawes, and their strongest archers are but dwarfes and Pigmees. The Lord himselfe doeth animate vs against the greatest of them by the Prophet: *Fear ye not, saith he, the reprocbe of men, neither be ye afraide of their rebukes. For the moath shall eat them vp like a garment, and the worme shall eat them like wooll.* If a worme, and a maggot will prooue stronger then they, and get the victorie of them, why should their words bee more regarded then wormes, and maggots? Ideots, and naturals we care not for though they should raile vpon vs, and giue reuiling speeches: poore creatures they are to be pitied, they want wit, they know not what they say: and why then should these bee so much respected, which are to bee lamented for want of wisdome, and say they knowe not what?

Verse 13. *He that goeth about as a talebearer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.*

**I**N this place, and in the nineteenth of Leuiticus verse 16. and Ielsewhere the holy Ghost compareth busi-bodies, and such as delight to deale in other mens matters, to pettie chapmen, and pedlers, which carry wares about, selling in one place, and buying in another; and two markes of lewdnes hee brandeth them with, as first, that they haue false and vnfaithfull heartes: and then that they haue loose and blabbing tongues that can keepe no counsell, but tell all that they heare. They will drawe on men by their newes and reportes to open their mindes and secrets vnto them, which after they will publish to others. From both which vices he cleareth all good men, their harts are faithfull, & their tongues are silent to couer such matters as loue requireth them to hide, and duty and conscience do not bind them to lay open.

DeB.

*A slanderous tongue will be as ready to defame them whome*

it



speaketh vnto, as whome it speaketh against. It traffiketh altogether by exchange, it will deliuer nothing to you, but vpon condition to receiue somewhat from you. It will neuer beare an empty pack, but desireth where ought is vttered, and taken out, there to take som what to be put in, that it may haue choise for other places. This is the cause why the Lord forbiddeth to chaffer, or to haue any dealing at all with such manner of persons, though they make shew of neuer so great loue and kindnes towards vs.

*He that goeth about as a slanderer, discovereth secrets: therefore meddle not with him: that flattereth with his lips.* Prou. 20. 19.

First, the same cause that moueth him to relate others mens affairs to thee, will likewise induce him to discouer thine to other men; and that is want of loue, a desire to be plausible in satisfying itching eares, and hypocrisie, making resemblance to hate those faults which he censureth in others.

Secondly they haue beene trained vp in that trade, and therefore cannot leaue it: neither will they at any time neglect their markets for any mans sake.

Thirdly, they haue not the power, and gouernment of their owne tongues, but Sathan hath, whose gunpowder they are, and if he put fire vnto them, they cannot chuse but take. And that S. James meaneth when he saith, *that the tongue is set on fire on hell*, that is, by the deuill that hellish spirit, Jam. 3. 6. Now he is a continuall false accuser, and makebate between God and man, and man, and man, and friend and nearest friend, and therefore looke for no fauour at his hands.

Instruction: First, if wee would bee trusted, and haue men impart their minds vnto vs without suspicion of vs, let vs auoide the discourses of other mens infirmities, and labour rather to pray for them, and heale them. If we desire that any man should powre his counsels into our eares: let him not see another mans dropping out of our mouthes: for then he may easily know what will become of his owne. 2. To bee wary to whome wee commit our secrets: not to busie talkers, not to idle walkers, not to them that are hollow harted. If they bee briars, and thornes, as *Micah* Mica. 7: 5: calleth them, if they carry prickles in their mouthes, and guile in their soules, and sinne in their liues, trust them not, put not confidence

dence in them, keep shut the doores of thy lips from them, though they were friends, though they were counsellours, though they were yoke-fellows. Especially let vs not communicate with them in giuing them hearing of their vncharitable obtractions, nor trust them in our secrets: for it were iust and righteous that they should be disclosed and brought to light for a recompence of our rash and vnloving credulity.

Verse 14. *Where no counsell is, the people fall: but where manie counsellours are, there is health.*

**VV** *Here there is counsell*) Where godly and holy instruction for guiding the hart and behauiour, and graue & prudent aduice for government of state, either domestlicall, or publike, doe faile, there *the people do fall*, that is, the gouernours themselves, & they that are in subiection to them, do run into many mischiefs of grieuous disorders, and miserable destruction. For what in that case is to be expected fro superiours, but violence & oppression? And what from in feriours, but falshoode and disobedience? And what from all sorts, but impiety and wickednesse? And what then from God, but heauy strokes and punishments? *But where manie counsellours are*, which be faithfull, and giue wise and wholesome counsell, and that is also imbraced & followed, there is helth, that is, religion and iustice, peace, plenty, and safety, which aggrauate Gods gracious fauour and blessing.

*Dott.*

Nothing is more necessary and profitable to any state then good counsell, where this is wanting, there the beautie and brightnesse of authority is away. The multitude of men, the wealth of the people, the strength of munition, and the mightie force of armes will little auaille, if wise men bee not employed in the weighty affaires. And this caused *Salomon* to make such comparisons, that lowlie and submisse words of a poore wise man, are more to be regarded, then the crie of an vnwise ruler, with his sooles about him: and that wisdome is better then strength, and also then weapons of warre.

*Ecccl, 9, 17: 13.*

*Reasons. 1.*

First, there is no more sufficiencie in any one man, by his owne wisdome without the assistance of others, well to order the mat-

ters of a kingdome or state, then for one alone to gouerne a great ship, without the helpe of other Sailers or officers. *Dania* professeth of himselfe, that he was wiser then his enemies, then his teachers, then the auncient, and yet hee sought out the, most prudent men in all *Israell*, as *Hushias*, and *Achitophell*, &c. to helpe him with direction. Who euer, but *Christ*, since *Adams* fall, could say that he was as wise as *Salomon*? who hopeth to bee so wise? Who can be so wise, vntill the end of the world? and yet he made choise of a counsell to consult with, and to confirme himselfe, and his people by.

Psal. 119. 98. 99

Secondly, it is a mercy of God to a prince and people, to giue them many eies to see with, many cares to heare with, many tongues to speak with, many minds to be in continuall exercise for the benefit, safetie and preseruacion of the whole state.

2

Thirdly, it is one of his great iudgements, either to take away counsellours from a nation, or to take away wisdom from the counsellours. This was threatned to *Ierusalem* and *Iudah* by *Isaiah*, that the Lord of hostes would deprive them of their stay and strength, the pillars of their country, and the props of their liues, and those were not onely bread and drinke, and Warriours, and Judges, but Prophets also, and the prudent, and the aged, and the counsellours, that so they might be easily cast downe, yea ruined, and brought to dust of their owne accord. And concerning the other branche, that it should not be taken for an ordinarie and gentle correction to his faithfull children, but a rare and seuer punishment to his dissembling enemies, he doth aggravate it in another place, and set it soorth in such manner as might make it most fearfull to vs. *Behold*, saith hee, *I will doe a marueilous worke in this people, euen a marueilous worke, and a wonder: for the wisdom of their wise men shall perish, and the vnderstanding of their prudent men shall be hid.* *Ila. 29. 14.*

3.

Isai. 3. 1. 2.

Instruction that the care of our selues, the regard of our friends, the loue to our neighbours, our duetie to Prince and Countrey, should stirre vs vp to call vpon God, that as hee hath counsell and wisdom, and is wisdom and vnderstanding, so he would store vs with able and learned Ministers for the Chnrch, and wise and prudent states-men for the Common-weale: and that they

Vse. 1.

which are so qualified, may haue their employmer, & they which are so employed, may shew themselues faithfull, & they which are faithfull, may also be prosperous. And so a lay man may be a profitable Church man, and so a priuate person may doe good seruice to the King, and all his dominions.

2

Reproofe of such as trust to themselues, and their owne wisdom, and think they stand in neede of none for their soules, they knowe as much as all the preachers can tell: for their behaviour, when to speake, and when to bee silent, what to say, and what to conceale; for actions to be performed, or forborne, they haue as much iudgement as any man: for their state how to manage their affaires, and what course to take for their gaine, and commoditie, they will learne of none of them all, &c. And this is a fault the more to be reprehended, when they contemptuously reject counsell which they may heare, when they dispise the counsell of God which is offered vnto them, when like *Pharao*, and *Achab*, they make choise of such as shall illude and deceiue them, For that is very vsuall and common with many purposely to associate themselues, and hearken to such as will quell in them the feare of all Gods admonitions, rebukes, and threatnings, and giue them encouragement to any idolatry, superstition, impiety, wantonnesse, ynchristines, worldlines, and all such euils as their hartes are most affected vnto. But most of all is their sinne notorious, which do not only refuse counsell themselues, but wish and desire that there were no counsellours to others, especially such as might informe them in the way of God to bring them to saluation. They complaine of the number of preachers, one is sufficient for a whole country; they exclaime of the frequency of preaching, one sermon is enough for halfe a yeare. And of this sort the bloody traiterous Papists are offendours in a high degree. They doe not onely wish fewer counsellours, and lesser store of preaching, but seeke by violence to effect it, as their practises declare. They would in a moment haue destroyed the King, and all his Cleargie, all his priuie Councell, all his Judges and Counsell learned in the Lawes, all the great Counsell of Nobility, and Commons assembled in Parliament: and afterwards all the godly Ministers, and Christians throughout the whole kingdome.

Are

Are these the friends of the people? Doe they wish them to bee preferred from perishing? doe they desire and labour for the health of their nation?

Verse 15. *He that is suretie for a stranger shall wholly be broken: but he that hateth those that clap hands, is sure.*

**H**is purpose heere is to giue men admonition to beware of suretiship: which he doth inferre by two reasons, first, from the hurt and danger which they runne into that be not well aduised therein: and secondly, from the peace and safety which they inioy that heedfully auoyd the perill thereof. Now he doth not absolutely condemne all suretiship (for then would *Paul* haue neuer vnderaken for  *Onesimus*) but rashnes onely therein, is that which is here, and in other places reprooued. For it may sometimes be a worke of mercy to become surety, as well as to lend, or giue. By *stranger*, is not meant all, or onely vnknowne persons. For it may fall out to be a duty of Christian loue, that way to helpe and relieue some such as we were neuer before acquainted with, and a neere neighbour, a familiar friend, a kinsman, a brother may in this case be a stranger to vs, when it is not safe to vndertake for him. As first, if there be like to grow detriment to the borrower, as taking mony, or any other commodities vpon hard conditions, and at vnreasonable rates, or for needlesse expences, & vnthriftnes, or any way to the hurt of his state or conscience. Secondly, if it tend to the hurt and damage of the lender, that he is in danger to bee defeated of his owne, and to sustaine losse by our meanes. If wee our selues are to bee intangled by it, the summe and valem of the debt beeing more then wee are able either to pay, or well to spare: when ones owne credinours by that occasion, must be defrauded of their due, when our wiues children, and families which haue also an interest in our substance, shall be robbed of their portion and maintenance, and bereaued of the fruit of their owne labours. Then he sheweth a remedy against it, to hate such as clappe hands, that is, to hate and feare to be clappers of hands our selues, for the ratifying and confirmation of promises in this vnaduised suretiship, and so we shall bee

*Philem, ver, 18*

safe and sure in this behalfe. Provided yet, that we take not other courses that be couſen-germanes to it, & as dangerous and hurtfull as that is : as negligently without all care and regard to run into debts and arrerages, or ventrouſly without due conſideration of mens faithfulneſſe, and ability, to lend ſooth our mony, wares, or cattell, and ſo to put our ſtate into the hands of ſtrangers.

*Doct.*

*Prou. 6:1.2.*

A raſh ſurety doth ſeldome liue in peace without trouble and miſery. Such a one, as though croſſes were too few, and too ſlow, doth increaſe and haſten them to himſelfe. He giueth his hand to his neighbour to put ſtrength and weapons into his neighbours hands, to his owne woe and vexation. Hereof hath Salomon ſpoken already in the ſixt chapter: *My ſonne, if thou beſt ſuretie for thy neighbour, and haſt ſtricken hand with the ſtranger, thou art ſnared with the words of thy mouth: thou art euen taken with the words of thine owne mouth.* Before a man doth voluntarily inſnare himſelfe, he is like a bird that hath the liberty of the whole ayre, to flie whether ſhee will at her pleaſure, but after he hath bound himſelfe by promiſe and covenant, he is like a bird in a net, and in the fowlers hand, that may be killed, or caged, or giuen to children to play with, or otherwiſe dealt with, according to the fowlers will, and yet the poore bird, is either ſurpriſed in her owne place, or allured by hope of foode to the bayte, not knowing that ſhe is in any perill, whereas the ſurety doth wiſfully caſt himſelfe into danger, being forewarned of the euent, that would follow, and hath no baite of any gaine, or benefite laid for him.

*Reasons.*

1

First, he cannot but liue in great feare, and diſtraction of mind, leaſt the party for whom hee hath vndertaken, ſhould either faile of fidelitie, and purpoſely caſt his debt vpon him, or elſe ſhould come too ſhort of ability, and prooue vnſufficient to diſcharge it himſelfe. So if another be in want, then muſt he be in woe: If another be vnthriſty, then he muſt be vnhappy: if another be falſe, then he muſt needs be brought to a fall.

2

Secondly, God doth often by a prouidence whet the heartes of creditours, and ſharpen them againſt ſureties which fall into their hands. And that we ſhould not deceiue our ſelues in this caſe, with



with expectation of fauour, he tealeth vs what is to be looked for, if we growe too bold and hardy. *Be not thou of them that rouse the hand, nor among them that are surety for debts. If thou hast nothing to pay, why should he take thy bed from under thee?* Pro. 22. 27. Now this *why should*, is set down by way of threatning, according as it is also in some other places of scriptures, as when *Amaziah* sayd to the Prophet, *hauer they made thee the Kings counsellor?* 2. Chro. 25. 16 *cause thou: why should they smite thee?* And as he giueth a caueat for euery one to take heede of entring into suretiship, or else not to thinke it strange if they feele the smart of it so he graunteth a warrant to creditors, to deale roundly with rash sureties, and not to be too sparing of them, *Take his garment, saith he, that is surety for a stranger, and a pledge of him for the stranger.* 22. 26. *Now shall we*

Thirdly, the misery which he draweth vpon himselfe, when the burden of payement, and forfeiture shall light vpon his backe, will pearce his hart with bitter grieue and sorrow, when his eyes shall behold the spoile of his goods, which either he hath gotten with labour and trauaile, or his friends haue giuen him in loue and kindnes, or his wife hath brought him in hope and expectation: when his eares shall heare the crye of his family and people that are frighted with terrors, and bitten with hunger, and staruen with cold, and pinched with all kinds of want and penury. When his bones and whole body shall be restrained from his house and household, from vocation and calling, from friends, from recreations and comforts, from liberty and freedome, and clapt vp in a close and loathsome prison.

Reproofe of them that thinke it neither sinfull against God, nor hurtfull to themselves, but a point of good fellowshippe to yeeld to any mans request in such a matter. They take it to be the easiest way to gratifie a friend, & least painfull and chargeable to giue their word for him. yea and bloud also, if they be thereto required, as though the charges stood onely in bestowing their breath, and their paines, in putting their hand and seale to the obligation. And who are most forward this way, but such as haue least care to performe theyr promise? And whome doe they so readily vndertake for, as those that be shifters, and most vnable to keepe touch with their creditours? And as it falleth out in borrowing,

rowing, so it commeth to passe in bayling, that bad prisoners haue seldome better sureties, and men that bee greatly offensive, most commonly offer their word for gricuous offendours. And many times they are caught, and brought into the trappe, they deare friends of whom they had so good opinion, doe giue them the slip, and leaue them in the lurch, and then they clamour, and crie out, yet onely against the vnfaithfulnesse of the man whome they beleued so well, but not against their owne vnfaithfulnesse, which would not beleue God who forewarned them of the perill. Nay they still cleare themselves, though their owne folly conuince them, they giue commendations of their owne course, though friends, and family, though Gods testimony, and their owne wofull experience condemne them. Their loue, they say, and friendship, their good nature, and kind heart hath wrought them all that sorrow. Nay, rather it was cruelty, and vnmercifulnesse to your owne house. It was rashnes, a bad nature, and a foolish heart that brought you into all this misery. Haue you desperatly thrown your selues into a quick sand, and will you lay all the blame vpon others for your sticking in the mire?

2

Defence of them which are not flexible to serue euery mans turne with bond and couenants, but will first know the person for whome they make their promise, and bee acquainted with his trueth and honesty, and with his state and hability; and consider also of their owne sufficiency, whether they can without any great difficulty, discharge that which they take vpon them, if their neighbour should faile. But this is want of good neighbourhood, say they. But this is a point of good wisdom, saith God, who neuer alloweth that neighbourhood for good, which swaruet h from holy discretion, His commandement is: Thou shalt loue thy neighbour as thy selfe, and therefore no man is bound to loue him more then himselfe, especially when it is with hatred of himselfe, and hurt of many others. And indeed it is no worke of true loue, but of fleshly friendship: for loue doth neuer leade a man to doe any thing which God appointeth him to hate, as in this place he doth all rash suretiship.

Vers. 16.

Verse 16. *A gracious woman maintaineth her honour, as strong men keepe riches.*

**A** *Gracious woman*) Which is indured with the feare of God & the heavenly gifts of the holy Ghost, doth maintaine, that is doth both get and hold a reuerend estimation and credit, as strong men be of ability to obtaine wealth, and riches, and to defend that which they haue.

They which haue grace shall neuer want honour, how meane *Doct.*  
and weak e soeuer they be.

Euen women which are of the weaker sexe, euen poore women which neither haue parentage, nor beauty, nor riche apparel to set them forth, are yet rekoned among these honourable personages if they haue vertue: for it is affirmed of euery one, without exception of any. *S. Peter* sheweth that there is no wise nor woman of pure conuersation, whose heart is vncorrupt with a meeke and quiet spirit, but she is much set by, of God, and become *Sarahs* daughter. 1. *Pet.* 3. 2. 4. 6. And if the Lord so well like of all holie women, he doth as much take pleasure in all holy men; if hee bee more delighted with their piety and lowlines, then with gold and siluer, with pearles, and pretious stones, and all costly apparell; then he will more esteem also of the faith and loue, and other graces of these, then of lands, and liuinges, and titles, and all manner of dignities. If they be transplanted into *Sarahs* kindred, and haue her for their mother: then these are incorporated into *Abrahams* stocke, and haue him for their father.

First, they haue the constant spirit of God constantlie resting vpon them, and that is a *spirit of glory*, as Saint. *Peter* testifieth, *Reasons.*  
1. *Pet.* 4. 14. As therefore that can neither be kept away, because Gods hand doth bestow it: nor any plucke it away, because Gods hand doth preserue it: no more can any stay them from receiuing praise and commendation, nor wrest it away from them, when they haue it. 1.

Secondly, as the excellency of Christians doth not consist in bodily pompe, but in spirituall graces, and behauiour: so it is not so much apprehended with mens eies, as with their hearts: there

H

consciences

2.

2. Cor. 4:2.

consciences will praise them, when their tongues reuile them, as the Apostle saith: *we approve our selues to euery mans conscience in the sight of God.* He would not appeale to their lippes before men, but to their soules before the Lord, and then he was sure they would iustifie him, though in speech many would condemn him. Now if it be so, a womans grace will as well shine to their hearts, as a mans: a poore bodies as well as rich folkes: so long as they remaine godly, as well as when they began to be godly, and more at the last then at the first, because their light groweth daily greater, and brighter.

3

Thirdly, it is true honour to haue the loue and liking of God and good men for vnfained godlines and goodnes: and this belongeth to all the faithfull though neuer so meane and feeble. They will hold fast the feare of God in their hearts, that none can bereaue them of it: they will diligently doe the will of God in their liues, that none can hinder them from it, and then who shall forbid God to shew them the light of his countenance? and who shall alienate the hearts of Gods people from wishing them well with kind and hartly affection?

Vse. 1.

Reproose of many sinfull women which seeke not honour by vertue, but vanity, not by grace, but garnishes. And that they maintaine with might and maine, with heart and hand, with teeth and tongue, and all the meanes which may be deuised. It is as easie to take a purse of gold from a strong armed souldier, as to perswade them to leaue their pride and idlenes, and other wicked wayes which they vsually walke in.

But besides these, there are other men and women to be reprehended, which are as vnconstant in any good course, as these are obstinate in euil. They haue entred into the way of godlines with good commendation in the beginning, and leaue off the race in the middest, and runne to sinfulness with the world in the latter end. They cowardly suffer themselves to bee overcome, and rifled, and robbed of their honour: their crowne is taken from them, their glory is turned into shame and reproach. VVhat causeth them to renounce that goodnes, which before they seemed to imbrace? to forsake the fellowship of Christians with whom they were wont to conuerse? to neglect the duties of piety which they

they were wont to exercise to giue ouer the care of their families which they were wont to instruct? Euen this that they would not be despised and brought to contempt: they would not bee mocked and iested at for precisenes, they would not loose their credit, and good account. But is honour preserved by casting off grace? will this be a meanes to make them glorious, to shake off vertue, and shew themselves vicious? They vitterly deceiue themselves: for our text saith that they must be gracious persons which shall be able to maintaine and keepe their honour,

Consolation for poore maligned and molested Christians, whose weaknes the power of the wicked seekes to play vpon: and whose meanes the pompous proud worldlings haue in derision, and strive also to make contemptible to all others, The highest sinner in the world is vnable to hurt the lowest saint, or the most glorious among them, to shame the most seeble among these. It is as possible for a young childe by force to wring the weapons out of a giants hand, or take his monie out of his bosome, or to drawe his hearte bloud out of his body, as it is to strip any one good man of his reuerent estimation. And what meane they then to surmise that a few of them, and such as bee in disgrace with God, and all prudent men can bring downe, and cast to the ground the whole Church of God? Let them know that every woman of Christ his armie, is too hard for any man, for all men, ye and for all the fiends that are in Sathans campe: Euerie child may bid defiance to him, and his whole host of persecutors. God is our defence, and therefore they cannot ouerthrow vs: God is our glorie, and accounteth vs for glorious, and therefore they cannot shame vs. In *Isaiah* this is often pressed, *Fear not thou not, I am with thee, be not afraid, for I am thy God: I will strengthen thee, and helpe thee, and will sustaine thee with the right hand of my iustice. Behold, all they that prouoke thee, shall bee ashamed and confounded: and they that strive with thee shall perishe. Fear not thou worne Jacob, and yeomen of Israel: I will helpe thee, saith the Lord, and thy redeemer, the holie one of Israel. Thou wast precious in my sight, and thou wast honourable and glorified, &c.* *Isa. 41. 10, 11, 14 and 43. 4.*

2. For men that are truly gracious and yet timorous, and full

of dread, leaft ſathan ſhould take aduantage by their imbecility, and want of courage, and learning to draw them to apoſtaſie, and back-ſliding. Conſider that he can keepe back none from obtaining honour, whoſoeuer eyther man or woman doth ſoundly endeavour to be godly, doth take a ſure and infallible way to bee well thought of: none euer failed, or was diſappointed of that ſucceſſe. Remember alſo that when God hath once giuen it, the diuel can neuer take it away from any, but it remaineth to their liues end, and to the worlds end, and world without end: then be well aſſured that is vnable to depriue vs of grace, and conſtant faithfullnes: for that is the ſpring from whence the other floweth: that is the body of the light, and the other but the beames which proceed from the brightneſſe of it.

Verſe 17. *He that is a mercifull man rewardeth his owne ſoule: but he that is cruell troubleth his owne fleſh.*

**B***y a mercifull man*, is meant ſuch a one, as with a tender and pitiful heart doth good both to the bodies and ſoules of men according to their neede, and his owne ability. And freely alſo remiteth wrongs, and paſſeth by offences without reuengement. Where it is ſaid that *he rewardeth his owne ſoule*, the ſence is, that he procureth to himſelfe both ſoule & body a reward from God, and that as certaine, as large, and continuall, as if the fulneſſe of power were in his owne hand, to beſtowe vppon himſelfe as much happineſſe for as long time as his hearte could poſſible deſire.

*But he that is cruell* Which either in violence or rigor uſeth to offer men hard meaſure, or ſhutteth vp his compaſſion from them that are in affliction, that he will no way relieue or ſeake to comfort, troubleth his owne fleſh, that is, hurteth his owne body, and in like manner his ſoule alſo.

*Doct. 1,*

Euery mans dealing with others ſhall rebound to himſelfe, whether he be in cruelty, or kindnes. Mercifull men ſhall receiue mercy from Gods owne hand, and from their brethren, whom he will ſtirre vp to ſhew loue and fauour vnto them: and thoſe which are fierce and boiſterous to others, ſhall not faile to be recompenced



ced in time the Lord will be as severe as they are cruelly, and as strict in iustice to them, as they are rigorous in extremity to others. And this shall not alwaies be reserved to the last day, or to their death, or to the torments in the world to come, but spoilers be many times spoiled in this life, oppressors be oppressed, and tyrants be overthrowne by tyranny. And therefore our Saviour giueth an admonition, that they which would not be iudged, should not iudge: they which would not bee condemned, should not condemne: they which would be forgiven, should be ready to forgive: they which would haue giuen vnto them, should giue vnto others. *For with what measure yee mete, saith hee, shall men measure to you againe:* Luk. 6. 37, 38. To spare to speake of such arguments as may be gathered from the estate, and name of mercifull men, and the contrarie, because they follow hereafter in this chapter, and wee would not forestall our selues, we wil hold our selues to the words as they are literally set down in the text, and make it appeare that euery mans owne soule receiueh most good by the goodnes which he exerciseth towards others.

First, it is a forcible meanes for grace to be increased in him, and Gods ordinances to be blessed to him. He heareth the word of God delightfully, and it worketh effectually in him: No people were more ready to distribute to the reliefe of their brethren, then the poore Churches of Macedoniz, and Paul had neuer greater effect and comforte of his ministerie then in the Macedonian Churches. So doe they pray with frequency and boldnes, and good hearts, God heareth them with mercy and fauour. *David* had in-  
courage-  
ment to call vpon God for the preservation of his soule, when he could truly pleade that he was mercifull, *Cornelius* lost not his labour in praying, but found a comfortable & blessed suc-  
cesse when the Angel could tell him, that his almes came vp toge-  
ther with his prayers in remembrance before God. *Acts 10: 4.*

Secondly, it maketh way for comfort in feares, temptations, and afflictions: it inuitheth godly men to repayre vnto vs, it maketh them desirous to refresh our hearts: it strengtheneth their hope in their supplications to God: it ministreth arguments for perswasion to our selues: Or if they should not come at vs, or

Job, 31.

2.

hope so well of vs, or deale so well with vs, yet our owne consciences with the testimony of Gods spirit would support our soules in greatest extremity, as *Job* did find by happy experience,

Math, 25, 34.

Isai. 1.

Prou. 11: 13.

Luke, 16,

Vse. 1.

It is a treasure that is safely layed vp in heauen for our glorye, whereof much will be giuen vs when we shall bee dissolued, and goe to Christ, but most of all, when wee shall bee restored, and Christ come to vs. At his glorious appearance, shall they appeare in glory which haue been pittifull to his members, and fruitfull in mercie. They shall stand at his right hand, and to them shall hee say, *Come ye blessed of my Father, inherit the kingdome which was prepared for you from the beginning of the world.* But all goeth crosse with carnall persons. The Lord giueth them no grace by his word and other ordinances, but challengeth them for coming into his house with bloody hands. As he hath stopped his eares at the crie of the poore, so he shall crie himselfe and not bee heard. Misery will miserably torment him, his house is not a safe place for Christians to resort vnto, Lions dennes seldome fit for Lambes to be in, when good men be present, what can they say to mittigate his feares, or to lessen his sorrowes? If others bee silent, will his owne conscience speake for him? Nay of all, that and the lawe of God will bee most forward, and forcible to accuse and condemne him. And then at his death hee commeth into the case of the rich man spoken of in the Gospell, that was tormented with flames: at the resurrection that sentence shall bee pronounced vpon him, which was indited long agoe. *Depart from me ye cursed into euermlasting fire, which is prepared for the diuell and his angels,* Math, 25. 41. All this, vnlesse he repent, is vndoubtedly belonging to him, besides the continuall perill of stroakes and iudgements to light vpon his body, which euery moment may iustly be feared.

Incouragement to goe cheerefully about the works of mercie, since they are so profitable to our selues. Some of them seeme to be very chargeable, and cannot be performed without expenses: yet we gaine more then we giue, wee receiue more than wee lay out, we doe good to other mens bodies, but make the best match for our owne soules. Others seeme very painefull and require both trauell and patience, and many be altogether vnpleasant to

our

our nature: yet our wages doth counteruail; and ouerpoise all our worke and labour: for wee cannot put our bodies to so much toyle and trouble in any seruice of Christian loue, as we shall obtaine to our harts, delightfull pleasures with rest, and peace, and ioy and gladnes.

Consolation to them that are fearefull of themselves, and doubtfull of the state of their soules, they feelee not themselves to beleue, they finde not the pearcing of godly sorrow, and therefore they call into question their faith and repentance. But are they mercifull men? Doe they beare a burthen with the afflicted members of Iesus Christ? They dare not say so directly, but theyr owne hearts tell them that they would mourne more with them, and doe more for them if they were able. Their desires then and willingnes exceede their ability, and what surer note can there be of true mercy?

*Rewardeth his owne soule, troubleth his owne flesh, &c.* They are the best husbands which best prouide for the good of their owne persons. To be carried with carnall selfe-loue is a vice which is worthy to be condemned: to be lead with Christian loue of ones selfe, is a vertue which is much to be commended. The one draweth a man to wickednes, the other driueth him from it, to goodnesse; the one causeth him to be hurtfull to his neighbours, the other maketh him helpfull vnto them: the one seruing himselfe finfully, doth vterly vndoe himselfe, the other applying himselfe to the seruice of God faithfully, doth procure his owne blessednes for euer. When the Apostle would bring an argument that should bee perswasive and forcible, and most likely to preuaile with rich men to worke mercy and liberality in them, he chuseth this, *That they should lay vp for themselves a good foundation against the time to come, that they might obtaine eternall life.* It were to no purpose to lay vp onely for children, for heyres, executors, or administrators, though they were sure to haue children, and friends, and their children, and friends were sure to inioy their possessions; but to enrich themselves, is truly to be rich; and to haue ones wealth personally in himselfe, and for himselfe, and not only about him, is to be rich indeede.

First, the current or streame of all the promises, and threatenings, *Reasons. 1.*

2

Doct. 2.

1. Tim. 6. 19.

nings, tinneth this way: the reward of all obedience, & the punishment of all iniquity tendeth to this purpose. Blessings vpon goods and cattell, vpon grounds, and fruite trees, vpon children and familie, are but appendances to the substantiall blessings which are conferred vpon soule and body, especially for the eternall state of both. And so when curses fall on the outward thinges of wicked men, it is, that they may gather waight by the way to presse the heauier vpon their owne persons.

2.

Secondly, though one haue neuer so great plenty of earthlie things, and abundance of all kinde of prosperity, yet if himselfe be not his own, but destructions, what treasure can do him good? *What doth it profit a man to winne the whole world, if he lose his own soule?* Math. 16. 26. So, though one haue neuer so great penury of earthly things, and abundance of all kinde of afflictions, yet if he preserue his quicke stock, that is, himselfe from being a spoyle to sinne and Satan, no creature can hurt him, his misery will droppe off from him, his crosses and sorrowes will vanish away, and come to nothing.

Vse. I.

Instruction to be diligent in all those meanes whereby we may best benefit our selues, with commodities of greatest valew.

As first to labour for true pietie and religion: to be well acquainted with God, and his holy word: to receiue instruction, to haue it in estimation, to obey it in constant exercise. And hereof the holy Ghost speaketh in the ninth chapter, *If thou bee wise, thou shalt be wise to thy selfe, and if thou be a scorner, thou alone shalt suffer.* Secondly, the performance of the duties of mercie is a gainefull trade for the soule to thriue by: it bringeth in good store of comforts for present vse, and helpeth men to a stocke of ioye and happines for an other day. And therefore our Sauour doth perswade vs to vse it, and giueth vs liberty to make our vse of it. *Sell that yee haue, saith he, and giue almes: make to yowr selues bags which waxe not old, a treasure that can neuer faile in heauen, where no theefe commeth, neither moth corrupteth.* Luk. 12. 33. It is dangerous, and sinfull to hoord vp much gold, and to keepe it too long; but safe, and commendable to heape vp good works in abundance, and neuer depart with them while the world standeth they

they shall be sure to take no harme, and we shall be sure to want no good.

Reprooſe of them that are frugall and thrifty, and neate, and husbandly for every thing but for themselves. Their earble is dunged, and tilled, and sowne: their pastures are mounded, banked, and trenched: their trees are pruned, their gardens are weeded, their cattell are carefully looked vnto: and all this while they suffer their hearts to be ouergrown with sinnes, as the wilde waſt is with weeds and briars: there is no fence to keepe the Diuell out of their soules: they grow like nettles and brambles to be cut vp, and cast into the fire. Every one of their horses, every sheepe, every cowe, every swine and pig is in better case then themselves. They deale, as if they should trimme their haire, but wound their head: or be heedfull to their nailes, but let their fingers rot off: or keepe their garments whole, but permit their skin to be rent, and torne into peeces,

Verse 18. *The wicked worketh a deceitfull worke: but he that soweth righteousness, shall receiue a sure reward.*

**T**He wicked worketh a deceitfull worke) He is continually practicing of some euill, which will neuer faile, to make his expectation to faile. But he that soweth righteousness, which constantly, and conscionably is exercised in doing good, shall haue a sure reward, partly in this life, with a competent measure of comfortable prosperity, and perfectly in the life to come, with glorious immortality. The sense will be the better discerned, if the opposition be set downe in this manner: The wicked worketh a deceitfull worke by sowing of iniquity, and therefore shall bee deceiued in his reward: but the godly worketh a faithfull worke by sowing of righteousness, and therefore shall receiue a sure reward.

Vngodly men shall bee sure to finde their sinnes more dangerous and hurtfull then they looked for. Their familiar friend whom they loue so deere, and make so much of, which is most in their mouths, in their hearts, and in all their wayes, it will surely shew them a slippery trick at the last. Saint Paul can say

as much to this point, as any man, by the experience he had of it, Few had neerer acquaintance with it then he at the beginning, and none had a greater breach with it in the end then he. And then he keepeth no counsell, but telleth all that hee found (and God auerreth all that he telleth) *that sinne had deceined him, and slaine him.*

Rom. 7:11

Reasons. I.

First, it putteth them in vaine hope to effect many exploytes which they can neuer bring to passe, but al their endeuours recoile vpon themselves. How many stones did *Saul* cast vp to brayne *David*? which all lighted on his owne pate. How small a matter did *Haman* thinke it to kill *Mordecai*? yea to destroy all the Iewes? which fell on his owne person, with his family, and other friends. How sure were trayterous Papists, and vndoubtedly assured to blow vp the Parliament, and all estates of the kingdome? and yet of themselves diuers were blown vp to the gallows, and all the rest, vlesse they repent, are likely to be blowne downe to hell.

2,

Secondly, they dreame of a greater felicity and happines in their sinfull courses, than euer they can attayne vnto. VVhen *Abimelech* was aspiring to the kingdome, when he was perswading the *Sichemites*, when he was murdering his brethren, and making them out of the way, what did he once thinke of, but of cap, and knee, of honour, peace, & safety? He had concluded that there would be no molestation and trouble, no breache of covenant, and disloyalty, at least no perill of life, especially by the hand of a woman: that all his authority should be brought to such an ebbe, as onely to haue power remaining to command his page to runne him through with his sword. The fit and passion of dis temper that *Achab* fell into when *Naboth* denyed him his vineyard, declareth evidently how happy a man he made reckoning to be when he should get it. And yet the occurrents which fell out at his taking of possession, ouerturned all his happinesse. He intruded himselfe thereinto with iolity and mirth, but *Elisha* sent him out againe with heauinesse and griefe.

3

They presume of secrecie, that their shameful facts shall be hidden, and neuer brought to light, whereas they cannot possibly be concealed. For God himselfe doth see and obserue them, and  
who



who shall forbid him to reueile and discouer them? *Adam* was away when *Caine* slew his brother, and *Eue* was not there, and *Abel* was made sure enough for complaining, and *Caine* himselfe was silent enough from boasting of it, and no body else was in the fields, either to see *Caine* striking, or to heare *Abel* crying, and yet out it came, and knowne it is, and euey man can speake of it. *Gehezi* made not all the town of his counsell when he followed *Naaman* for the mony, he asked not his master leaue, to goe after him, nor made report of his dealing, and successe afterward; and yet *Elisa* could tell him, and hath declared to vs, and all others whither he went, and how he sped, and what his intent was in the disposing of his mony, namely, to buy oliues, and vineyards and sheep, and oxen, and men-seruants, and maid-seruants, and to become a great man. What should we speake of the plotting of *Ananias* and *Sapphira*, and of *Dauids* adultery, and murder, which were so closely contriued as they imagined, that neuer any man should haue had intelligence of them?

Fourthly, they haue taken security for Impunity. Either they hope to escape all punishment, or else that it will be so light that they may easily beare it, or so short that they shall quickly passe thorough it. Whereas the Law of God threatneth the contrary, *That the Lord will make their plagues wonderfull, euen greate plagues, and of long continuance, and sore diseases of long durance.* And if they will appeale from threatnings to promises, from the Law to the Gospell, from *Moses*, to *Christ*, let them heare the sentence that *Christ* passeth vpon such manner of persons: *They shall goe into hell, into the fire that neuer shall be quenched, Where their worme dieth not, and the fire neuer goeth out.*

Deut. 8. 59.

Mark: 9: 44.

Fifthly, they haue conditioned and indented with sinne, before they entred into the grosse practise of it, that they would leaue it againe after a time, and so by repentaunce preuent both the shame and punishment. But they know not that all sinfulness is crafty, and cruell: when it hath them, it will hold them, and that fast by the heart, and keep them in perpetuall bondage and thraldome.

They may with as good safety drinke vp strong poyson, and prescribe it a measure how farre it shall worke: or cast themselues

into the raging sea with limitation how deepe they will sinke, and how long they will make their stay there. All the seruants of sin and satan are chained vp in prison and not at liberty to depart at their owne wils: for the will it selfe is kept in hold, and neuer released, before the Lord with a forcible hand of grace doe deliuer it,

*Vse, I.*

Instruction, not to suffer our selues to be abused by such a counterfeiting companion. If a shifter should carry about, a packe of counterfeite wares, it were a point of wisdom to refuse to buie of him, especially if they were infectious, and such as would endanger our houles with the pestilence. Now there is not vnder heauen any Conicatcher that liueth so much by his wit, as sinne and wickednes doth by wiles: which doth not defraud men of their money, but of their saluation; which bringeth not plaguy stuffe to kill the body onely, but most pernicious corruptions to destroy both soule and body for euer.

And sith the workes of iniquity be all so deceitfull, let vs hearken to the words of God, and the counsell of godly men, which we shall be sure to finde very faithfull. The perswasion of Satans seemed more plausible to *Eue*, than did the commaundement of the Lord; but she had escaped the venome and poison of Satans perswasion, if she would haue giuen heed to the Lords commaundement,

The note of wilfull vnchaste persons in theyr misery, will be the song of all other sinners that refuse to receiue admonition: *How haue I hated instruction, and mine hart despised correction! and haue not obeyed the voice of them that taught me, nor inclined mine eare to them that instructed me! Within a little space I am in all euill in the midst of the congregation and assemblie.*

2

Reproofof them that vndertake the defence of subtil sinners: that offer themselues to be compurgatours for her; if she say that she is honest and vpright, they will sweare, they thinke it true. What euill is there, of Idolatry, superstition, swearing, Sabbath-breaking, cruelty, wantonnes, yea abominable whoredome, pride and riot, but it shall haue proctors to pleade for it, & giue countenance to it? And most commonly they are the men, that of all others euery way for soule and body, for substance and credit, haue

have been most plagued be her. Her craftines hath so enchanted them, that by her vsage she hath gotten their harts for euer. Their wits, their tongues, their pennes, their practise of life, and all shall be altogether for her against God and his word, against all godlie men, against all ciuill men, against their owne estimation and state, comfort and saluation.

God is a sure paimaster to all that labour faithfully in his seruice. Though their strength bee not great, nor their worke verie much, yet if their desires bee sound, and their endeouours vpriight, their recompence will also be certaine. The Prophet *Azariah* knew that he spake as well to posterity as to those of his owne age, and as truly to Gops people as to King *Asia* and his people: *Be strong, and let not your hands be faint: for your works shall haue a reward.*

*Doct. 2.*

*2. Chro. 15. 17*

First, the couenant is plaine and without all doubtfulness, there is no equiuocation in it, there is no menall reseruatiō to peruert the meaning of it,

*Reasons. 1.*

Secondly, the couenant-maker is absolutely perfect, and euery way all sufficient. His wise dome foreseeeth what thinges are fit to promise: his truth doth binde him to do all that is promised this mercie doth moue him to do more then hee promiseth; and his power doth serue him to performe whatsoever his wisdome seeth meere, his truth hath vnderaken, or his mercie willet vnto his seruants.

2.

Instigation to shew all diligence in dooing good, and let no time slip away without some fruitfull exercise. Of men some hire their workfolks by the yeere, some by the half yeere, some by the moneth, some by the week, & some by the day: but God giueth vs wages for euery minutes worke, for euery moments work, for euery gracious spech, for euery holy thought, for employment in our beds, for patience in our sicknes, for good vsage of recreations: there is no season, no state, nor place, wherein a good man may not be well occupied, for the increase of his wages. The same reason doth *S. Paul* vse to incite the Corinthians, and all other godly Christians, to be very laborious and painefull in all good seruices continually, seeing there will be a resurrection, and a retribution to euery man according to their waies. *Therefore my*

*Vse. 1.*

*belened*

1. Cor. 15. 58.

*beloued brethren (saith he) be ye steadfast and moueable, abundant alwaies in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.*

2.

Incouragement to patience, though we seeme not to haue present pay for our obedience. Our wages is in a sure hand, and will not faile to be yeelded vnto vs when our neede requireth it, or any vse may be made of it, for our best aduantage. Our wages is better than ordinarie; the wole crop that we sowe is giuen vs for our labour, and therefore let vs not bee too hastie to reape it before it be readie. Good Farmers, indeed, pay the ploughmen sooner then the corne is ripe, but cheaper than the corne is worth; whereas God bestoweth freely vpon his labourers all that they haue sowed, it is their owne, and therefore let them tarry till harvest, and they shall finde their hire will farre surmount their trauels. This is the ground of the Apostles perswasion to the Galathians: *Let vs not be wearie of well doing: for in due season wee shall reape if we faint not.*

Gal. 6. 9.

*Verse 19. So righte confesse leadeb to life, and he that followeth ewill seeketh his owne death.*

**T**His verse is inferred vpon the former, by way of explicatio, to shew what hee meant by the deceiueable worke of the wicked, and the sure wages of the righteous. And first he beginneth with the latter according to the manner of the Hebrewes, declaring that life, vnderstanding thereby immortalitie and all the blessednes annexed vnto it, is that sure reward which all godly men may vndoubtedly expect; and destruction both of soule and hodie eternally, is the end whereunto the deceitful work will bring wicked men, which do so much deceiue themselves by a greedie desire of satisfying their sinfull lusts.

Doct. I.

The Lord hath not only appointed a certaine reward, but a precious for his seruants. Nothing can better be the such a happy life, and such a happie life as he deemeth nothing too good for them to enioy. Hereof the Apostle speaketh to the Romans: *The wages of sinne is death, but the gift of God is everlasting life through Iesus Christ.* Rom. 6. 23.

Th is

This is to set forth the bountie and superabundant munificence of God the father, that the riches of his loue and goodnes may be magnified aboue all creatures. Hee putteth into the hearts, and power of finfull men, to giue gold and siluer, to giue iewels and treasure, to giue lands and liuings, to giue titles and dignities, to giue crownes and kingdoms: but neither men nor Angels could euer giue life to any, or keepe their owne by their owne power: the Liuing Lord, and eternall God, is he that maketh all his Saints as well in heauen, as in earth to liue eternally.

Secondly the Lord Iesus our Sauour hath by his dying killed death, and bought life, and by his resurrection triumphed ouer death; and won life for euery one of his members: yea he himselfe is the life of his people which beleue in him, who maketh them partakers, by an cuerlasting communion with him, of his owne life. He laid it downe for them: and tooke it vp againe for them, and imparts it vnto them: it is as possible for him to perishe, as them, and the whole Deitie as him.

Thirdly the seed of grace whereby the sonnes of God are regenerate as an immortall seede, as *S. Peter* calleth it, and of the nature of the father that begetteth them, and therefore they must needes receiue life, and retaine life, and neuer after bee depriued of it.

Fourthly, without this life the children of God were in no better case then other creatres. For either they should bee subiect to eternal death, which is the condition of the wicked reprobates or else bee extinct and abolished with a finall dissolution, which is the state of vnreasonable beasts.

Instruction to labour for righteousness, and preciously to account of it, since it procureth so precious a reward to vs, and that from the fauour and kindnesse of our gracious God. Hee that striveth earnestly herein may truly be said to worke for life. For life is proposed, and life he seeketh, and life he shall finde. If great wages were vncertain, or certaine wages were but small, it would be but a small encouragemēt to take great paines; but seeing now it is so sure, and so large, and so good, what is too much to be performed, and what is too grievous to bee indured for the same? True it is that righteousness will call for trauell, and raise vp trouble

Rom:18.  
2. Cor. 4. 17.

trouble, but it is as true that all the trauels and afflictions of this present life, are not worthe of the glorie, which shall be shewed vnto vs. For our light affliction which is but for a moment causeth vnto vs a farre more excellent and an eternall weight of glorie.

Gen. 19. 16.

If nothing but bare life were bestowed vpon vs, euen mere deliuerance from the danger of death, it were a benefit not lightly to be esteemed. It was said of Lot, that he was preserved from destruction of Sodom, the Lord being mercifull vnto him; and yet his goods, money, and cattell which hee had in great abundance, were all destroyed. And the diuell spake the truth though in craft and malice, concerning Iob: skinne for skinne, and all that euer a man hath will he giue for his life. But when life is full of liuely comforts, when it is adorned with endles glory, when it is enriched with infinite treasures; what crosses, what pouertie, what temptations, what reproaches, what persecutions, and sufferings should diminish our desire of it, or make vs remisse in seeking for it?

2.

Reproofe of them that care not whose seruice they come into nor what worke they doe, so that they may haue nothing to doe with God and his seruices. They think no prison more streight, then the Church: no druggery more grieuous then prayer, and heering of sermons, singing of Psalmes, and sanctifying of the Sabbath: no bondage so burdenous as restraint from sinfull delights, and fleshly pleasures: no miserie so bitter as sound Christianitie. They distaste with great detestation, all persons, and actions, and gestures, and wordes that fauour of godlinesse, or haue any stampe and print of pietie in them: and as themselves abhorre all his worshippe, so they labour to discourage all others from dooing him any seruice. These are they which are continually censuring of professours and deriding their precisenes, and iusulting ouer their pouertie and meane estate. As though the Lord were not able to maintaine them that serue him, or else did grudge to bestow good thinges vpon them: as though he were a niggardly hard maister vnwilling to allow his people sufficiencie of food and wages. That were a greate disloyaltie so to traduce a liberall Lord and free hearted Prince who is ready to promote his seruants: to liuing, though it bee but for a

time



time : but it is an execrable impiety so to blaspheme the most bountifull God, who giueth to euery one of his, both liuing and life, and all blessednes for euermore. But many of them say, that they speake by experience, themselues haue been professours, and as forward as the best, and they neuer got any good by it. And such *Malachy* bringeth in quarrelling against God: *Your wordes, saith he, haue been stout against mee, yet yee say, what haue wee spoken against thee? Yee haue saide it is in vaine to serue God: and what profit is it that we haue kept his commandement, and walked humbly before the Lord of hostes?* Mal. 3. 13. 14. Who is so busie to complaine for want of wages, as they which neuer performed any good worke? let not the exceptions of murmuring apostataes preuaile in the eares or harts of any that haue vnderstanding. They were neuer of the family of GOD, though they crept into his houle: they neuer did one good chare in obedience: and for what then should they haue their recompence? They were alwaies proud hypocrites though they boast of humility, and why should they be vsed as humble persons? But be it that they pleade for others who haue faithfully kept the commandements of God, and truly been humbled in his sight, and yet labour in a low estate and meane condition. Is there no profit in seruing of the Lord, vnles there be present preferment and earthly promotion? Our principall pay will be in life, whereof we haue part in hand by grace in our soules in this world, and the rest is behind vntill the pay day in the world to come. So that a sinner cannot discerne of the happinesse of a Christian, nor conceiue how God dealeth with him. For the comfort of the heart is a thing vnknowne to him, and the glorious life is hid with Christ in God, and shall not fully be seene before we appeare with him in glory.

Col. 3. 3. 4.

*But hee that followeth*) The more violent wicked men are in their sinnes, the more neere they draw to destruction. When they course euill as the grayhound doth the Hare, and hunt for it, as the hungry lion, or other wild beast doth after his prey (for thence is the similitude taken) then they will ouertake their death anon, and come speedily to damnation. As the misery of the AEgyptians approached neere vnto them, so their cruelty increased towards the Israelites. And they were neuer more fiercely disposed

Doct. 2.

to kill and to slay, than when the waters were presently to doe execution vpon them. VVarre was concluded without any great consultation; a mighty host was gathered, without any busines of mustering; they were all in a readines to fight, without any further training. So stood the case with the Sodomites, they were all set on mischief and madnes immediatly before they were destroyed. And so it fared with *Achab*, who tooke his farewell toward his voyage and death, with contempt of the word of God, and persecution of his Prophet. And so we might note *Beshezzer*, and *Haman*, and many others for this purpose, whom the Lord cut off in the very practise of some notable mischief.

Reasons. 1.

Ephel. 4. 19.

First, this earnest pursuit of sinne, with loue and liking of sin, proceedeth from an heart hardned with custome of sinning, being past remorse and feeling, and this will bring men to worke all kind of wickednesse euen with greedinesse. And this is a forerunner of Gods iudgements.

2

Ierom. 9. 13.

Secondly, this following of euill is also accompanied with impudency, and shamelesnesse: as their hearts cannot feare before God, so theyr faces cannot blush before men. And what state these men stand in, the Prophet *Jeremie* sheweth: *Were they ashamed when they had committed abomination? nay they were not ashamed, neither could they haue any shame: therefore shall they fall among the flame: when I shall visite them they shall be cast down saith the Lord.*

3

Wse. 1.

Rom. 7. 21.

Thirdly, this manner of sinning crieth in the eares of the Lord, as it is saide of the Sodomites, and prouoketh him to anger, and therefore will drawe downe a speedy punishment vpon them.

Instruction, if we loue our selues, our life and saluation, that we fly from euill, and follow it not: for it will follow vs too fast. VVe shall goe no whither whiles wee carry this sinfull flesh about vs, but it will be at our heeles, yea in our hands, and heads, and hearts, and whole soule and body. Euen the best may say as *Paul* did, *I finde that when I would doe good, euill is present with me.*

But much more is it present when we are not so well disposed, though indeed it be not then so easily descried: and therefore since it will intrude it selfe vpon vs against our willes, let vs

play the parts of the wicked, to take satans place and become tempters of our selues.

Terror for the workers of iniquity, which bestow great paines to doe themselves great hurt, which will not be stopped from the seruice of sinne, and therefore cannot be staied from the punishment thereof. What do they else but fall into phrantick passion of desperate persons, which seeke all opportunities to murder themselves? They make euery delight and pleasure a corde to strangle themselves with: euery lust a knife to cut their owne throates: euery commodity a well to leape into: their meate and drinke to be a poyson to their soules, and hurtfull to their bodies by sursetting and drunkennes, and such like abuses.

Verse 20. *They that are of a froward heart are abomination to the Lord: but they that are vpright in their way, are his delight.*

**B**Y *froward in heart*, he meaneth not onely such as are inclined to anger and bitternesse, which are of a crabbed, slowre, and churlish disposition: but all that are wilfull in any sinfull course, though with neuer so great mirth and laughter, Yea many times exceſſiue pleasure, and sporting, and merriment, with good fellowship, as men account it, is the very subiect of their frowardnes, and that which they so obstinately stand in. And though they pretend reason for their doing, and seeme smoothly to defend it, without peruerſenes, yet the heart being settled in resolution of it owne purpose, the Lord taketh notice of it, and therefore abhorreth them for the present, and will make his iudgements to manifest his detestation of them hereafter. *But they that are vpright in their way* and heart, (as the other are froward in heart and behauour) are greatly beloued of God now, & shall more fully see, and feele, and enioy the comfort and happinesse of his fauour in time to come.

: Whoſoeuer is giuen to frowardnes, is wholly void of vpright-  
nes. A sincere hearted Christian may through infirmity, fall into a fit of frowardnes for a time, as *Aſa* did, when he caſt the Prophet into priſon, for reproouing his sinne: but to haue the habite of it to be froward, is opposed as contrary to being vpright. So

were the qualities one set against another in the third verse of this chapter: *The uprightnes of the iust shall guide them: but the forwardnes of the transgressors shall destroy them.* So are the persons contrarily dealt with as contraries by the testimony of David: *With the upright man thou wilt shew thy selfe upright: with the pure thou wilt shewe thy selfe pure; and with the froward thou wilt set thy selfe to wrestle.* Psal. 18. 25. 26.

First, the vpright man hath a respect to all the Commandements of God, with desire and endeavour to keep them, as David professeth of himselfe. *All his lawes were before me, and I did not cast away his commandements from me. So was I upright with him, and have kept me from my wickednesse.* Psal. 18. 22, 23. Whereas the froward person doth either reiect the whole law of God, or else retaineth, yea maintaineth at least some one sinne wittingly, because he may know, and willingly, because he refuseth to obey, against some one commandement.

2 Secondly, they which are vpright, doe ground their actions and waies vpon arguments and reasons, and therfore: they strue to haue them as plaine and sound as may be: and they which are froward, doe ground their reasons and arguments vpon their waies and actions, and therfore they labour to haue them as crafty and subtil as may be.

3 Thirdly, they which are vpright will desire to haue the truth reueiled to them, and yeeld to it when it appeareth, and loue them the better that shall informe them in it. And they which are froward will desire to haue the truth suppressed, and contend against it though it be manifest, and like them the worse that shall shew it vnto them.

Instruction, not to giue too much credit to froward men, nor too large a testimony of them. If we see that they will not be brought to a Christian conuersation without, we may know also that they haue an vnchristian conscience within: for their heart is neuer better than they are willing their waies should be. And why then should we esteeme them to be men of plaine meaning, when God himselfe telleth vs, that there is no plaine meaning in them? Why should we praise them whom he doth discommend? why should we cleare them whom he convinceth? why should we iustifie

iustifie them whom he condemneth? And yet it is a fault, though much against piety, that carrieth a great coulour and glosse of loue and charitie. Hee is a very honest man (say they) but yet giuen to gaming too much, no man can dissuade him from it. It is his only fault (saith another) that he is a greate swearer, and cannot be brought to leaue it. Hee is a right good man (saith a third) and euery way deserueth praise, sauing that hee is nobodie at Church: hee cannot abide those sermons, and Preachers: saie all what they can, he is still at defiance with them all, and so they, as much as in them is, stand for them that go about to trauesse their inditement against the Lord and all his faithfull Ministers.

The loue of God is not according to that which men haue of outward things, but to that which they are in hart and behauiour. *Doff. 2.*

Many froward men are greatly in the world, & yet are all gently abhorred of him: and most vpright men are of the meaner sort, & yet nothing the lesse in his fauour. And this is *Dauids* meaning when he saith, *The Lord will trie the righteous, but the wicked and him that loueth iniquitie doth his soule hate.* *Psalme, 11. 5.*

The righteous are his gold, and therefore he will refine them vntill they bee perfectlie purged from al drosse: yet he loueth them as wel in the fornace as in the treasury: but as for the vngodly, howsoeuer he seem to spare them, yet he doth not like them: and though the might of his had be not yet vpon them, yet the hatred of his heart is strongly against them.

The righteous stand before him in the merits and glorious righteoulesse of Iesus Christ: he is his welbeloued sonne, and in him he is well pleased with all his members: and the froward and wicked stand in their owne impure and filthy nature, harts, words and actions, *Reasons. 1. Math. 3. 17.*

Secondly, the righteous are his owne obedient sonnes that doe faithfully serue him: and the froward are his rebellious enemies that fight continually against him. *2*

Thirdly, he cannot looke on the righteous, but he must behold the gracious work of his owne hands in their new birth and second creation: but in the froward he seeth the work of the diuell, whereby they are depraued and made most vile & ougle some. *3*

Instruction, that wee conforme our selues to the example of *vs. 1.*

God in this behalfe: if froward persons be abomination to him, let them not be in estimation with vs: if he loth them, as wee doe snakes, and toads, and all kind of serpents, let vs not loue them as delectable things, wherein men reioyce & take pleasure: but let vile men be vile in our eyes, and let such as feare the Lord be regarded of vs. Far be it from vs that wee should grace and countenance those whom God doth proclaime to be odious and abominable: that we should associate our selues and be found companions with those whose sight is offensiuē vnto him, that we should receiue them into our seruice, which refuse to enter into Gods: & God reiecteth them as altogether vnfit for his family. But wel is it with our soules, whē we can truely say with the Prophet, *Al my delight is in the Saints, and in them which are excellent, Mine eyes shall be to the faithfull in the land, that they may dwell with mee: he that walketh in a perfit waie, he shall serue me.*

Psal. 16. 3.  
Psal. 101. 6.

2

Terror for those obstinate wicked persons which trust that by stiffe standing to their tacklings, they shall grow into credit and good account with the world, as indeed their successe is very oftē answerable to their expectation. But what gaine they by getting mans fauour and Gods displeasure? when basenes and follie did smile vpon them for a moment, and glorie and wisdomē doe frowne on them for euer? It was the case of the Scribes and Pharises, they iustifie themselves before men, all did praise them; but though they were so highlie esteemed among men, yet they were abomination in the sight of God: our Sauour told them so in their prime and full blossome, but they little thought it to be true. But what is become of all their saluations and titles, & praises now? hath not the Lord sent a blast vpon them and caused their glory to wither away? is not all their excellencie turned into contempt, and their names made a by-word of reproach in all Churches?

Luke. 16. 15.

3

Consolation to vpright hearted men, how poore soeuer they be, & how basely soeuer the world thinketh of them, it is enough for them that the Lord taketh pleasure in them. Whē *Abasuerus* had but once graced *Mordecai*, al the city quickly took notice of it, & he was presentlie great, notwithstanding he was a captiue & a condemned man, and of a nation that was euery where despised and



and was there more force in the fauour of a mortall man to make him honorable whom he bare no great affection vnto, than there is in the loue of God being so tender and large to his owne children? what then though they should bee dealt with, as *S James* speaketh, that in respect of Gold rings and goodly apparrel, which rich men present haue on, they should bee put vnder the foote. *Iam. 2:3:4* stoole or thrust out at doores? yet let the know that God hath chosen them to be rich in faith, and heires of the kingdome which he hath promised to them that loue him. VVhat though they should not onely be despised, but maligned of them that be stronger than themselves? yet let them not be discouraged at their power that are against them, but comforted in his good prouidence that is for them, If this be true, that they bee Gods delight, then this will be also as true, that God will be their defence. *Abab* was an heauie frind to *Micajah*, and professed his hatred towards him, and threatned mischief to him: and yet Gods fauour preuailed more for his safetie, than *Ababs* displeasure could doe for *2.Chro. 18* his hurt.

Verse 21. Though hand ioyne in hand, the wicked shall not be unpunished, but the seed of the righteous shall escape.

THOUGH vngodly men haue many friends, & such as be mighty: though they ioyne all their forces together to aide and defend one an other, or all of them one, yet they shall not be able to minister any help or succour when the Lord taketh them in hand to plague them. On the other side, though righteous men seeme to bee in great perill, and haue fewer friends, and those also poore and feeble, yet they shall go out and be deliuered, and not onely so, but their children and posterity also shall bee preferred: so that whereas many strong wicked men cannot deliuer one, one weake godly man shall deliuer many.

Vngodly men are nothing the better for all the friends they *Doct. 1.* haue: their plotting together and combination is of no force at all for their preservation, but rather for their ruine. The Lorde by the Prophet *Isaiah* doth deridingly challenge, and after a sort dare the enemies of the Church to attempt any thing against his people

people vpon their perill: Gather together on heapes O ye people, and ye shall be broken in pieces: gird your selues, and yee shall bee broken in peeces: take counsell together, yet it shall be brought to nought: pronounce a decree: yet it shall not stand. As if hee should haue said: make your selues as strong as ye can, with multitude, leagues, armout, consulaions, authority, and by what meanes yee can, and as oft as ye will; yet all shall do your selues no good, and nothing shall doe my seruants harme. When the Canaanites and other inhabitants of that land were to bee punished, howe manie Kings with their people banded themselues together against *Ioshua* and the *Israelites*? and yet it was to no purpose: they did but offer themselues to the sword; that stood *Ioshua* in good steede; for it would haue been long before hee could haue found them out, and slaine them single man by man.

## Reasons. 1.

First, this assotiation and confederacie doth not breake off Gods resolution, either by pacifying his anger, or daunting his courage: it rather incenseth him to greater displeasure, because they will stand at defiance with him, and offer to make head against him. And that more incourageth him (as wee may speake to the capacity of men) to take the opportunity of their insoleney, and puissant assistance, because their ouer throw will be so much the more for his glorie.

2.

Secondly, it is impossible for them, be they neuer so manie, to diminish his power and make him the weaker. When al *Sodome* and the other cities by it were vngodly and wicked, hee could as easily destroy them with fire and brimstone, as though they had been but a few. When the whole world was giuen ouer to sinfulness and rebellion, he could as easily destroy it with raine and water as if it had been but one man.

3

Thirdly they cannot thereby increafe their owne power, to make themselues able to encounter with him, and so to auoide his strokes by resistance: for strength and might consists not in the multitude of men, but is limited by Gods hand, who onely hath the bestowing of it, because it is his owne; and to whomsoever he giueth it, from the same hee can at his pleasure take it, when it is abused by them. Were it not so, the diuell and all his host about him would trie what they could doe, before they would

would be cast into that miserable and desperate torment at the last day. There was neuer so great an army, as that will be of reprobare men and angels, and if any thing would make them to strue, it would be the damnable estate whereunto they shall be adiudged then presently to enter: but they shall sensibly see and feele it to be bootlesse, and therefore they will neuer attempt any such matter.

Instruction to vse better meanes to be freed from punishment, *Vse. 1.*  
and that is to take heed before how we fall into sinne. So did *Iob* provide for his impunity, by preserving his eyes, his heart, and his hands from lust and lewdnes, from violence and cruelty, from Idolatry and couetousnesse, and all such misbehaviour, as might prouoke Gods wrath against him. And if that be past, we haue done such things already: runne not from God to friends for to

*Iob 31.*

saue vs: let vs not seeke the helpe of their hands, vnlesse it be to be lifted vp with ours in prayer, but runne to God by faith and holy humiliation. No other course will secure vs from iudgeméts deferred; neyther the multitude of friends, nor the meanes they can make, nor their tender affection towards vs, will preuaile to succour vs, if we fall into the hands of the liuing God. *Haman* in al mens iudgement was surely backt, and so were *Baals* Prophets, and yet committing sinnes of death, they receiued the sentence of death, and felt the execution of death in the presence of those whom they most depended vpon.

*1 Kings 18: 40.*

Admonition to beware how we take vpon vs the defense of sinfull men to keep them from such correctio as is due vnto them; for we loose our labour if we seeke to stay them from all punishment: many by escaping the parents rodde doe come vnder the Magistrates whip, and many by escaping the whip, do come to the gallows, and many by escaping the gallows doe fall into damnation: for they are deprived of those medicines which might haue wrought a cure in their soules. And what doe we in this case but withstand the discipline of God himselve? How would the Magistrate take it if the offenders who he is to punish should be pluckt away and rescued out of his hands? doe not they which make such attempts bring themselues into the compasse of the same faults which the malefactors were to suffer for? whatsoeuer

2.

the others were condemned for, these haue now made themselves accessory vnto, whether it be felony or treason, or any other grievous offence: and yet it is a thing little feared of men: they which haue neither mercy nor courage to deale in the cause of a poore oppressed innocent are ready and bold to protect and maintaine those, which are impious and sinfull, and walke in such lewd and wicked waies as are offensive and abominable to God and man. How many are kept from their condigne punishment by the countenance of great mens cloath and seruice? How many doe words and letters preuaile for? how many are cleered by corrupt Iurors, who lay the guiltines of many soule and fearefull faults vpon their owne consciences?

Doct. 2.

*But the seed of the righteous, &c.* The best way for any man to doe his children good, is to be godly himselfe. He that setteth himself to serue God, & to seek euerlasting saluation, is busily occupied in prouiding for his posterity: & that which his soule shall find to be most comfortable to him, his seed shall find to be most profitable to them. The same spirit of trueth which here doth as-  
 firm this, doth in diuers other places confirme it, as in the twentieth Chapter of this booke: *He that walketh in his vprightnesse is iust, and blessed shall his children be after him.* He needed not to say that he himselfe is blessed, though he knew it to be so, and so likewise meant it; for true iustice is euer ioyned with true blessednes: but to prooue the fulnes of his owne happy estate, he sheweth that it shall flow ouer also to his children. So is it sayd in the  
 Psalmes both concerning himselfe and his: *Blessed is the man that feareth the Lord, and delighteth greatly in his commandments: his seede shall be mightie vpon the earth: the generation of the righteous shall be blessed.*

Reasons. 1.

First he himselfe is become the sonne of GOD, and so his are Gods sonnes children, and then consider the abundant loue euen of earthly parents to the seede of their sonnes and daughters: *Manasse* and *Ephraim* were as deere to *Iacob*, as if he had been their immediate parent, & so were *Ephraims* and *Manasses* children to *Ioseph*: though *Naomi* was but mother in law to *Ruth*, yet how acceptable was *Obed* the sonne of *Ruth* vnto her: though *Moses* was but the adopted Sonne of *Pharaohs* daughter, though

Gen. 48.

Vers: 21

though of another nation, though of such a nation whom they held as bondseruants, though of a people that was an abomination to him and his people, though such a people as he feared and sought to destroy; yet *Pharaoh* loued him and preferred him, and shewed all kindnes to him for his daughters sake, when she had taken him to be hers.

Secondly, a Christian parent is most fit and competent to deale with his children to be seruiceable to God: and to deale with God to be mercifull to his children: great is the force of a fatherly admonition, when a godly Father admonisheth: and marueilous is the efficacy of a parentlike blessing, when a holy parent doth blesse the fruit of his body. So much doth *Jacob* intimate *Gen. 49:26.* to *Ioseph* for his exceeding great comfort: *The blessings of thy father shall be mightie with the blessings of my elders: vnto the end of the hills of the world, they shall be on the head of Ioseph.* That prophane *Esau*, as wicked as he was, did assure himselfe that he shold be the better for his father *Isaacs* blessing, if he could obtaine it, and therefore wept for sorrow when he went without it.

Thirdly, the children of religious and faithfull parents are intituled to the promises and blessings of GOD both for soule and body, as appeareth in the holy records, by that argument *S. Peter* periwaded them to belecue, whose hearts were pricked at his doctrine: *To you is the promise made (saith he) and to your children, Acts 2:39. and to all that are a ferre off, euen as many as the Lord our God shall call.* And by the like reason the seruants of the Lord who giue themselves to piety and mercy, are comforted notwithstanding their great afflictions, and the flourishing state of the wicked: *The righteous is euer mercifull and lendeth, and his seede enioyeth the Psalm 37:26. blessing.*

A reproofe of their folly and foule impiety, that are so farre deuoted vnto their children, and carried with such a desire of their aduancement, that they cast off all deuotion towards God, and neglect the good care of their owne saluation. They feare not to cast themselves deepe into hell, so that they may rayse vp theyr name and their houses high vpon earth. And for this cause they giue ouer themselves to miserable niggardlines and pinching, to burdenous vexations and trauels, to shamefull iniustice and falsehood,

hood, to violent oppression and cruelty. They haue a good peniworth, as they think, and buy very cheap, when they can gaine worldly wealth by losse of their heauenly happinesse: when they can purchase liuings to their posterity, by passing away the life of their soules. But hearken a litle ye silly wretched creatures: O foolish men when will you begin to learne wisdom? your thriving is wastfulness; your rising is falling; in purchasing you forsfeit; in semblance of loue you practise hatred; in seeking to set vp your seed by such vnlawfull courses, you take the way to pluck them down, and vtterly to vndo them for euer. No man but *Ieroboam* could euer haue wrought so much mischief to *Ieroboams* family: and *Abab* and *Iezabel* were most mortall enemies of their race and linage: and *Nebuchadnezzar* provided woe and misery to his issue that was yet vnborne when he died. And by what meanes did all these persons bring all this hurt vpon their seed? by relinquishing religion and the true seruice of God: by exercising tyranny against the seruants of God, and greedy getting of goods to make themselues and their children great: that which in taunting manner is charged vpon one of them, is euery way verified vpon euery one of them: *Ho, he that couereth an euill cometh onnesse to his house, that he may set his nest on his, to escape from the power of euill. Then hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.*

Hab. 2. 9:10.

2. Consolation to religious parents, whether they be rich or poore: whether their children be dead or liuing, whether the liuing be godly or sinfull: If they haue wealth, they may hope it shall be for the vse of their sonnes or daughters: if not, that the al-sufficient God will provide for them sufficiently without their helpe or substance. If they be dead, they haue great encouragement to comfort themselues in the perswasion of their saluation. If they liue, though we should die and depart hence, yea and leaue them in afflictions and distresses, yet this comfort we haue, that as the mercy of GOD to our selues was not assured vnto vs for tearme of life, but eternally for euermore: no more is his goodnes to ours to cease with our life, or be determined at our death. Poore lame *Mephibosheth* had a Father liuing, yea an euerliuing father that appointed him to be well provided for, and maintain-



maintained, when good *Jonathan* that begot him was slaine and gone. The godly poore Prophet that left his wife so far in debt, that neither she was able to satisfie it, nor the creditor willing, to be satisfi'd, without taking of her sonnes to be his bondmen; yet had taken order before his death for the paiment of debt, for liberty of sonnes, for maintenance of familie, namely by possessing the constant fauour of God, which both conueyed him to heauen, and remained with his household heer in earth. If they should be wicked yet the Lord hath grace enough and power enough to make them good. It is without trouble or charge to himselfe, or hurt to his creatures, and why should they not then both earnestly pray for it, &c. constantly wait for it? what if it be not wrought at first? yet it may be effected at the last: and so long as they haue a natural life, so long may their friends hope for their euerlasting life. *Jacob's* sons were not all godly the first yeere, nor in many yeeres, and yet not without goodnes in their latter yeeres. And so stood the case with *Manasseh* the sonne of *Ezekiab*, and many other holy Chiristians.

2: King. 4.

To godly children of religious parents, who besides the state they haue in the promises of God in regard of their owne faithfulnessesse haue also a portion therein by right of their progenitors, and so they haue a double portion, and may warrantably take double comfort, if withall they can yeeld to God his double praises.

3

It was a strong and mightie prayer that *Jacob* made and full of assurance of hearing, and happy successe, when he remembered that the Lord was the God of his father *Abraham*, & the God of his father *Isaac*, and had promised to do him good, and formerly performed it, and would yet be more mercifull to him & his seed after him: it is not a trifle or matter of small consequence to be able truly to plead before God ones own faith and integrity, and the pietie or godlines of their father or mother, or others of their ancestors.

Gen. 32. 9. 10.

12.

Verse 22. *As a iewel of gold in a swines snout: so is a fayr woman that lacketh discretion.*

**A** S a ring of gold, or any other ornament, doth not adorne, but misbecome a swine, no more doth beautie, stature, strength, wit, apparell, wealth, or any other external thing, bring true praise or commendation either to man or woman which wanteth true wisdom or vnderstanding.

*Dott, 1.*

*Swines snout, &c.* God maketh no more reckoning of sinfull people without vnderstanding, then of brute beasts without reason. Though they haue humane nature, and carrie the forme and shape of men & womē, with best shew, yet if there be nothing in them but that which is humane, euen flesh and blood and finfulness, no beauty, nor brauerie, no personall excellencie, or artificiall additaments, make the best of them, is more acceptable to him, than is the basest of all the other creatures. It is a very homely comparison wherewith the holy Ghost disgraceth wicked men in this booke, and yet so true, that he auoucheth it againe in the new testament: *The dog is returned to his owne vomit, and the sow that was washed, to the wallowing in the mire*, Prou. 26, 11. 3. Pet. 2, 22. And as in these places for impurity they are likened to filthy beasts: so in others, for hurtfulness they are resembled to fierce and venomous beasts, as Leopards, Lions, Wolves, Beares, Dragons, Aspes, Adders, Vipers, and Cockatrices.

*IIa. 11. 6.*

*Reasons, 1.*

First, all those creatures, for their parts, haue euer since the beginning of the world stood and continued in the state wherein they were first made, & that deprauation which is in the nature of any of them, proceeded not from themselves, but from the fall of man, which hath not onely deformed himselfe, but distempered euery thing about him: and the cause why they haue not knowledge and vnderstanding, is, that they are not capable of it: but wicked men are wholly degenerated from their originall excellency, and haue defaced the image of God in their owne soules. They haue lost their iustice and fallen to vnrighteousnesse: they are deprived of holines, and become prophane: all sound vnderstanding

standing is gone, and nothing is in them but ignorance of Gods holie will, and of the mystery of saluation. And therefore *Ieremie* saith, that euery man is a beast by his owne knowledge. And *Zophar* in the booke of *Iob* proceedeth further, and sheweth what kinde of beast he is most like. *Vaine men*, saith he, *would bee wise though man borne* (that is in his owne estate not regenerate) *is like a wild asse colt.* Ierem. 10. 2  
Iob 11. 12.

Secondly, euery dumbe creature according to his kinde, performeth the will of God without any resistance: Whereas wicked men rebelliously doe strue against their maker, and contemptuously transgresse his commaundements. 2.

Thirdly, the vile estate and miserable condition of gracelesse men, how great foeuer, doth make it appeare that the Lord preferreth them not before contemptible beasts, because at the least their end will be as bad as the worst of theirs. And this doth God himselfe declare in the Psalmes; *Like sheepe they lie in the graue, death deuoureth them.* Man is in honor, and vnderstandeth not: he is like to beasts that perishe. They lie in their graues as the carcases of rotten sheepe in a ditch, and death maketh a pray both of their soules and bodies, as crows and kites, and rauens, and dogs do feede vpon carrions. 3  
Psal. 49. 14. 20

Instruction not to satisfie our selues in this, that hauing speech and reason, we go beyond all fishes, birds, beasts, and all creeping things, vnlesse also by grace and spirituall gifts, we go beyond all vnregenerate men. Vsc. 1.

To acknowledge with thankfulness the great fauor & goodness of God towards vs, when hee hath transformed vs into the shape of Christians, and the image of his owne son, that wee may be acceptable to him. 2

Neither beaurie, nor other outward gifts, doe any good to the owners that are destitute of wisdom. All ornaments can neuer make a foole to be comely, no more than a silken coate can make an Ape to be manly, or a sweete bath can make a blacke Moore beautiful. If wisdom be wanting, we may truly say with *Salomon*: *Vannie of Vanities, and all is vannie.* Doct. 2.  
Eccl. 1. 3. 1

First, the person of the man commendeth all outward things, and onely grace and wisdom make his person commendable. Reasons, 1  
And

Eccl. 3. 1

And in this sence it is said in the book of Ecclesiastes, *that it is the wisdom of a man that doth make his face to shine*. Nothing but sound vnderstanding and holy behaviour can possibly make either man or woman to be estimable, and worthie to bee looked on. It is as truly to bee affirmed of one sexe as another, and no lesse of one state than of another, *that favour is deceit, and beautie is vanitie: but a woman that feareth the Lord, she shall be praised.*

Prou. 3. 1

3

Secondly, through want of wisdom, the good gifts of God be defaced (as the wine would not spare to bring the iewel with her into a filthie puddle, or to wallow with it in the most loathsome mire) and so they are the lesse esteemed in better men, which are worthily adorned with them.

3

Prou. 26. 9.

Thirdly, in this case they peruert them vsually to the hurt of others: as beauty is made a snare to entangle mens eyes and affections: wealth and power bee weapons of oppression: wit and pollicie be nets for fraude and deceite; fine speech and elocution be cales to allure men to the hurt of their soules and estates. And the same is verified of many things which Salomon speaketh of one: *As a thorne standing vp in the hand of drunkards: so is a parable in the mouth of fooles.* A drunken companion with a thorne, or goade in his hand, doth sometimes prick and pierce himselfe, and sometimes hurt them that be neere about him: and so standeth the case with sinners that can speake wittily, and yet want a sober heart to guide their tongues christianly: they wound their owne soules, and depraue good causes, and set a colour vpon sinne, and much traduce the names of many blamelesse persons.

4

Fourthly, themselves of all others are in most perill, and like to receiue the greatest hurt by these meanes. Pride hath a doore set open to it for free access to the heart, where there is any externall excellency without internall sanctity: And Shame hath a way prepared for it to follow after, when they haue great things for many mens eyes to looke vpon, and little discretion to vse and manage them. Nothing is more behouefull for a foole than to bee obicure in the darke, that his follie shame him not in the light. How much better had it been for *Abshalom, Achitophel, Adonijah, Ieroboam, and Achab*, with others of like state and behaviour,

hauour, if they had been deformed in body, and weake in capacity, and meane in condition, than to haue been so conspicuous, and of such great note, and now to be so contemptible, & of such great infamy?

Instruction, that fithence wisdom and grace do giue honour, *Vse. 1.* and life, and good effect to all the inferiour gifts of God, which are but temporary, and not euerlasting, that therefore before all the rest we should most labour for wisdom and grace. If other things be already bestowed vpon vs, seeke to obtayne and increase these heavenly ornaments, to giue a lustre to the naturall gifts wherewith the Lord hath qualified vs, and to season our outward possessions to our vse and comfort. *Wisdome saith Salomon, is good with an inheritance, and excellent to them which see the* *Eccle. 7:13:*

*Sunne.* His meaning is not that wisdom is good to them only that haue inheritances, but that it is good, yea necessary for them which haue inheritances to get wisdom that will make their possessions good, and that will help them to the good vse of their possessions. And so wisdom is good with strength, wisdom is good with wit, wisdom is good with gentry, wisdom is good with dignity, and wisdom is good with beauty. It doubleth the greatnes and value of euery good blessing that God bestoweth. *Dauid's* victories and power be renowned by wisdom: *Salomon's* glorious kingdom is made memorable by wisdom: and so is the prosperity of *Iob*, and *Abraham*: and so is the aduancement of *Ioseph* and *Daniel*; and so is the beauty of *Hester*, and *Sara*.

Reprooffe of them that be a frayde of nothing so much as of *vse.* grace and heavenly wisdom, because it will crosse their pride and sensuall lusts. It will forbid the nice dames that make idols of their owne bodies to bestowe so much time in tricking vp themselves, with pranking and painting: and therefore they haue no more desire to receiue godlinesse, than to depart with beauty. They are as willing that the small pockes should deforme their faire faces, as the word of God should informe and cleanse their foule consciences.

Verse 23. *The desire of the righteous is only good, but the hope of the wicked is indignation.*

**W**E must beware here that we iustifie not all the wishes and desires to be good, which righteous men conceiue, nor condemne all to be vnrighteous which conceiue any wishes and desires that be not good: for then should *Dauid* be excluded out of the number of the righteous, or else his desire of hauing *Bathsheba*, or wishing to know the number of the people should be allowed. But he vnderstandeth the maine streame of their desire, the course and current of their hearts is to godlinesse and goodness, though sometimes they corrupt nature in themselves, and the tempestuous temptations of Satan doe violently driue their thoughts another way; which is wholly contrary in the wicked. For they desire nothing but mischiefe and euill, and therefore in the end they shall receiue nothing but misery and punishment, which will be so great and so grievous, as will make them raue and rage with madnes and fury, especially because they looked for a better state. Thus then standeth the opposition: the desire of the righteous is onely good, and therefore their hope shall end in consolation: but the desire of the wicked is onely euill, and therefore their hope shall end in indignation.

*Doct.*

Godly men are most desirous to please God, and God doth as graciously accept of their desires in the best manner. They are not willing to allow a thought in themselves, that should not be lawfull, and he is not willing to looke vpon, or speake of their vnlawfull thoughts. Though diuers things be many times amisse in their minds, and in their mouthes, and in their deeds, yet there is faithfulness, and therefore he passeth by their faults. So he testifieth of *Dauid*, that he kept his commaundements, and followed him with all his heart, and did onely that which was right in his eyes.

1. Kings 14: 8:

And so he testifieth of all the godly Israelites in the booke of Numbers: *He seeth none iniquitie in Iacob, nor any transgression in Israel.* And so he testifieth of all vpriight hearted people whom-  
focuer

Numbr: 23: 17.



soeuer in the Psalmes. *Surely they worke none iniquitie, but walke in* Psalm. 119. 3.  
*his waies.*

First, he imputeth that to euery man, and counteth it his which *Reasons. 1.*  
procedeth from the predominant power in him. In the regenerate nothing is theirs but their fruite, and nothing is their fruite, but the worke of the spirit. And so though the vnregenerate doe many good things, yet nothing is theirs but the fruite, and nothing is their fruite, but that which groweth from the flesh.

Secondly, he seeth the force and violence of originall corruption, how it assaulteth them, how it woundeth them, how it taketh them captiues against their willes, and therefore rather pitieth them, than accuseth them. And hence it is that S. *Paul* by good warrant, for example to all other good Christians, doth once and againe disclaime all that euill from being his, which hee was vnwillingly drawne vnto. *If I do that which I would not; I consent to the law which is good. Now then it is no more I that do it, but sin that dwelleth in me,* Rom. 7, 16, 20.

Thirdly, he knoweth that they wil pursue their owne sinfull actions, and thoughts with hue and crie: and if any desire breake out from them that is not good, they wil send out many others after it, for humiliation, and pardon, and purging of their hearts. And therefore since themselves be so readie to complaine to him he will be sparing of complaints against them.

Consolation to the poore innocent seruants of God who yet are defamed with all kinde of false accusations. They are called *Vse. 1.*  
hypocrites, heretickes, rebels, traytors, and all that naught is. *Dauid* was so charged by *Saul* & his courtiers: *Paul* was so charged by the malicious Iewes: the godly Iewes so charged by *Hammon*: Christ himselfe was so charged by the Priests, Scribes, and Pharises: all good men must looke to bee so charged by all sorts of sinners. Well it is for them that their hearts can witnesse that their desires are onely good, and better that the Lord seeth it, and best of all that they haue such a God as will openly publish it. If he knew as much by vs as the wicked say against vs, or would refuse to testifie that he knoweth for vs, as euery one of vs were more righteous, so should he be of all others most ignominious. For no creature that euer God made (the diuel not excepted) is so much

much spoken against, as good men are, neither any so bad a name as they, if the violent tongues of malicious persons may make a good mans name to be bad. If sentence should passe vpon the godly at the last day, according to the verdict of them that are not friends or parties, we should be all cast, and condemned, not one man would bee acquitted. But heere is an helpe against all these surmises of purposes within, and accusations of behauiour without: let appeale bee made to him that beholdeth all, and hee will cleare the righteous from all these imputations. This brought *Iob* to speake so confidently of his cause: *Oh that I had some to heare me; behold my signe that the Almighty will wunnes for mee: though mine aduersarie should write a booke against mee.* This brought *Dauid* with such affiance to repose himselfe vpon God: *Iudge me Lord according to my righte vsnesse, and according to the innocency that is in me.* And this brought *Isaiah* to vse such liberty and boldnes in challenging his quarrellous enemies, *Hee is mee that iustifieth me: who will contend with me? Let vs stand together, who is mine aduersarie? Let him come neere to me. Behold the Lord will helpe me: who is he that can condemne mee?* And yet this is not all the comfort that a iust man hath though it bee great, but is increased by the testimonie which God giueth of their desires, that seeing they are good, they shall easilie be graunted, and seeing he taketh notice of no more then of those which are good, their other infirmities shall bee no impediment. And therefore if they aske euermlasting life, why should they make question whether they shall haue it? If they seek spirituall graces at his hands, what should hinder the finding of them? If they craue the good blessings for themselves and theirs, for greater experience of his fauour in things of this life, what should stay them from comming? When his iustice pronounceth their desires to be good, wil not his goodnes be readie to fulfill them, especially his truth hauing promised the performance thereof?

*Psal. 145. 19.*

2.

Terror for vngodly men which haue manie sinfull desires in their hearts against Gods glory, and seruices, and people. Their soules with nothing serioullie, but that which God hateth, and godly men feare and pray against. Liberty for lewdnesse they desire as life, & those that like not of wicked waies they abhorre

as much as death. Nothing pleaseth them so well as to heere of the sinnes or sorrowes of professours, and nothing grieveth them so much as to heere that wicked persons are either reclaimed from their dissolute behauiour, or punished for their shameful offences. Surely these men are not righteous, their desires are not good, and therefore whatsoever is in them, or cometh from them is euill, and displeasing to God, and dangerous, & damnable to their owne soules. As touching the other clause, for the euent of wicked mens hopes, see the second doctrine of the tenth chapter, and the first doctrine of the eighteenth verse of this chapter,

Verse 24. *There is that scattereth, and is more increased: but he that spareth more then right, commeth surely to pouertie,*

**T**hey that disperse their goods, this way and that, bestowing them vpon such as are in want and necessitie, or otherwise imploying them for the publike benefit of manie, they that are readie and willing to part with their goods or monie, for the reliefe of such as are in want or necessity, or to any other good vses are said to scatter them: and such take the best course to increase them, as sowing of corne is a meanes to helpe a man more and more.

And this he deliuereth with greate wisdom and warines, saying, that some are more increased, & not all: for many scatter vpon dice, and cardes, and dogges, and whores, and such like, & they may look to be stript of all the rest, rather then to adde to that which they haue. On the other side he that keepeth in that which he ought to lay out, and spareth that which due ty requireth him to spend, doth play the euill husband for the impouerishing of his owne estate

True liberality and mercy is not an hurt, but a furtherance to *Doct.* mens estates, Neuer any man was made the poorer by one penny for giuing of many, in due manner, but diuers haue been the richer. The same rule holdeth in this case, as in all other the good gifts of God, that the good vsage of them doth vsually bring an augmentation of them. So it is to bee found in learning and know-

ledge, and in what good thing it is not so to be found? we neede not trauell faire for prooffe of our point in hand, but onely step ouer to the next verse following, and there we shall haue a confirmation of the same. There we shall see that they which feede others shall be fat themselues (for so is the sence) and they which are as good springs to send out streames, shall haue such supply, as that they shall not be dried vp, but be as well able to flow at the euening, as they were in the morning, and to morrow as much as to day, and the next yeare no lesse than in this.

- Reasons. 1.* First, they haue the promise of blessing from God, which imploy their substance to the glory of God, and the benefit of his poore seruaunts which are in want. *Honor the Lord*, saith hee, *with thy riches, and the chiefe of all thine increase: So shall thy barnes bee filled with abundance, and thy presses shall burst with new wine.* And the Apostle S. Paul giueth as large an encouragement to the Corinthians in the new Testament. *Hee that ministrerh feede to the sower, will minister likewise bread for food, and multiplie your seed, & increase the fruites of your beneuolence.* No field is more fertile to sow in, then the poore members of Iesus Christ: no seed is better then mercie, and Christian liberality: no weather or watering is more seasonable then Gods blessing: no crop of corne is so commodious and profitable as is the reward which God giueth both to soule and bodie.

- 2 Mercifull men procure praises to God to be plentifully offered, and prayers for themselues for all good happinesse: & therefore how can they but thriue and prosper? That reason doth *Paul* presse in many words to the Corinthians, that they might know that their liberality was not in vaine. He will increase the fruits of your beneuolence, that in euery sort ye may bee made rich to all liberality, which causeth, through vs, thanksgiuing to God. 2. Cor. 9. 11. He dwelleth vpon the argument, and vrgeth it in euery verse to the end of the chapter.

- 3 Thirdly, the mercie of God towards other of his people which are in neede, doth often cause mercifull men the more to abound in riches. Since their desire is to be helpers of their afflicted brethren, their power shall serue to performe it: and since they haue begun it so well already, they shall be able to doe it better hereafter,

after. And for this cause they are promised *all sufficiency* in all things, that they may abound in euery good worke. As it is written, *He hath spered abroad and giuen to the poore : his beneuolence remaineth for ever*, 2. Cor. 9. 8. 9. He sheweth by the testimony of the Psalme, that their communicating to the poore did not bring them to pouerty, that they should be compelled to giue vp giuing, but did establish their state, that they might continue their beneuolence as long as they liued: for so much doth *ener* seem to import in this place.

Instruction, to strue against infidelity which hindreth mens hearts from the cheerfulness of mercy, and staieeth their hands from many good contributions, and keepeeth them wholly from the exercise of liberality. They lose by these meanes the opportunity of much gaine, they debarre themselves from that plenty which they might enioy. They will not receiue so much good as God will afford them, because their hearts will not afford them leaue to beleue, that there is so good a reward provided for them that afford reliefe to poore Christians. The Holy Ghost in the booke of Ecclesiastes assureth vs that nothing is lost that is bestowed in goodnes. He willet men *to cast their bread vpon the waters, and after many daies they shall finde it againe*. It is a kind of prouerbiall speech with vs, for fruitlesse charges, to say, I might as well haue thrown my mony down the riuer. But in this case though we seeme to throw our mony, or foode, into the riuer, or sea it selfe, we shall haue it restored with aduantage, yea; and when we thinke all is forgotten. And therefore hee proceedeth to incourage men that they should lay about them, and not spare, in the exercise of liberality. *Gino* (saith he) *to semen, and also to eigh*. Bestow vpon many, and when thou hast done that, make not an end, but giue to more than thou didst before. As if hee should haue said, bestow as much seede as thou hast land to lay it on: and get as much land as thou hast seed to sow it with. But infidelity can hold no longer in hearing this, but our commeth her worthy question: How shall I liue my selfe hereafter, if I giue away all now? who knoweth what hard times be comming? Now he stoppeth her mouth with retortion of her owne reason. No man knoweth what euill daies may come, and therefore wise-  
dome

Vse. 1.

Eccles. 11. 3.

done would that we should make prouision for our selues before hand. And nothing is surer laid vp, than that which is charitably layd out; that will serue for a deare yeere, and a rainy day, as we are wont to speake in our prouerb.

2

Reproofe of the folly of miserable niggards, who being greedy of getting more, know not how to vse that which they haue, and therefore take the way to consume all. The one halfe of our Text is a threatning against them, and all the reasons which did confirme the good estate of liberall persons, do as much conclude the hard case of pinching neere misers, by the contrary. They put their Talent to no good vse, and therefore may daily looke to haue it taken away from them. They intitle themselves to the threatnings and curses of the law, and therefore cannot auoid the iudgements, whereof the stroake of pouerty and needines is one among others, Sighes and complaints go vp to God against them, but few prayers, and no thanksgiuing at all for them. Their beneuolence and goodnes, dooth not stand the poore Saints in such stead, as that the Lord for their sakes should commit any part of his substance to their hands, or leaue that with them, which they haue singed already.

Verse 25. *The liberall soule shall waxe fat, and hee that giveth plentifully shall poure forth.*

THESE words haue affinity with the former part of the verse next before, and are ioyned to it partly in way of explication, and partly in way of illustration. And therefore first he sheweth who obtaine that blessing to increase by scattering, &c. that is they whose liberality beginneth at their hearts; and then he declareth the prosperous successe thereof by a similitude from wel-springs which receiue as much water inwardly, as they send forth outwardly, which, if they should faile of issue, would also faile of fulnes, the waters diuerting their course some other way, where they might haue better passage, or else insufing themselves in the earth, and mould of the adiacent places round about, and so make a quagmire. The same comparison doth *Isaiah* vse for the same purpose: *The Lord shall satisfie thy soule continually in drought,*  
and



and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

He that expecteth comfort for sound mercy, must not onely apply his hand, but his soule to the exercise of well doing. That is the seate of loue, which giueth life to all good actions, and without which in regard of themselves, it is as good neuer a whit, as neuer the better. For though a man should feede the poore with all his goods, and haue not loue, it profiteth him nothing. *Esaïas* conditioneth with the who would haue the Lord to poure forth his mercies and blessings vpon them, that they should not only peure out their foode and victuals, but their soules also to the hungry. *Isa. 58. 10.*

First, there is required a needfull worke of the soule in this seruice, and that is wisdome and discretion. So is a mercifull man commended in the *Psalmes*: *A good man is mercifull and lendeth, and will measure his affaires by iudgement.* And so is a liberall man decryed by the Prophet *Esaïas*, *That he will denise of liberall things*. He will meditate where his gifts may best be placed: what is fittest to be giuen: how much is meete for him to contribute: in what manner he should performe it. *Reasons. 1. Psal. 111: 5. Esaï 32: 8.*

Secondly, compassion must be ioyned with it, that the helper, and the party holpen, may mutually communicate their cases each with other: he that is in prosperity bearing a part of his brothers burthen, and he that is in aduersity receiuing a portion of his neighbours blessings. This could *Iob* truly testifie of himselfe, that he vsed to weepe for them that were in trouble, and his soule was in beauiresse for the poore. *Iob 30: 25.*

Thirdly, it must be seasoned with cheerfulness, that it may be more comfortable to man that shall receiue it, and likewise more acceptable to God that will rewarde it. Hereof doth the Apostle admonish the *Corinthians* to an especiall regard, saying: *As euery man wisheth in his heart, so let him giue, not grudgingly, nor of necessity, for God loneth a cheerefull giuer.* *2. Cor. 9: 7.*

Reproofe of them whose soules haue neuer any dealing in doing of good, vnlesse it be to peruert all with Pharisaicall hypocrisie and vaine glory. They giue hand ouer head to ragge and ragge, without difference of any, except they shut out the best,

and bestow on the worst, frowning on them that are the most honest, and feeding of them that of all others are the most vnworthy. They contribute to good vses with no lesse difficulty, than if a distresse of a fine or amercement were to be extorted from them. Commiseration and pittie are meere strangers vnto them, theyr hearts haue no acquaintance at all with them.

Consolation to poore men, that they are not excluded from the grace and blessednesse of being merciful, though they attaine not to the state and ability of being wealthy. Mercy is not placed with mony in the purse, but dwelleth with loue and kindnes in the heart. He that can mourne with such as doe mourne, he that can pray for them that be in distresse, he that can any way seeke to comfort the afflicted, may truly be said to haue a soule of blessing, and is of God himselfe esteemed mercifull. The successe, which mercifull men shall finde for their owne estate, hath been already declared in the former verse, and therefore in this may be passed ouer.

*Verse 26. Hee that withdraweth corne, the people will curse him; but blessing shall be vpon the head of him that selleth corne.*

**I**T is not vnlawfull to keepe in corne, as *Ioseph* did in the time of plenty to bee prouided against scarcity and dearch: but when we may spare it, and others neede it, then to withhold the selling thereof in hope to raise the price, this tendeth to a common hurt, and therefore will cause a common complaint of the people against vs. But on the other side, blessing shall be on his head that selleth corne, he shall not only haue the good testimony and prayers of men beneath, but the blessing of God himselfe from above descend vpon him. Provided that his heart be vp right therein, not so much respecting the price in selfe-loue, as the profiting of his brother in Christian charity: and that he vse all other due circumstances accordingly. As to sell that which is good at a reasonable rate, and performe it in due season, and full measure, and such like.

*Deff. 1.*

They are after a sort publique enemies of the country, that procure or seeke for a dearch. The Lord would haue vs to col-  
lect

leſt and deeme what hatme they doe by the effects that enſue thereupon. The exclamation and outcrie, not of one perſon, or familie, but of the multitude of the people, doth intend in this caſe ſome grievance among them. Scarcitie of foode is one of the moſt grievous iudgements, wherewith the Lord is wont to plague a nation, and how can we then take them for our friends, which wiſh ſo grievous a puniſhment? *Salomon* by prayer made a way for the prayers both of the whole people, and the particular friends and members therof, to come to God for remouall of ſuch a miſery; then what are they to be accounted that ſend forth deſires, and put forth endeauors to call for it: and bring it?

1. Reg. 8. 38

First they are heauy aduerſaries of the poore, and praſtiſe to adde ſorrow to them that are already in ſorrow. The greateſt weight of this burthen is like to light vpon their backs, becauſe they are leaſt prouided of armour to keepe it off. An example thereof is to be ſeene in the prophecie of *Amos*, where the ſelfe ſame effect is wrought by the ſelfe ſame meanes which wee are now in hand with: *Hearc this, O ye that ſwallow vp the poore, that ye maie make the needie of the land to ſail, ſaying, When will the new Moone be gone that we may ſell corne? and the Sabbath, that we may ſer forth wheat, and make the Ephraim ſmall, and the ſhekel great, and falſifie the weights by deceit? and buy the poore for ſiluer, and the needie for ſhoes: yea and ſell the reſuſe of the wheat.* They had long kept vp the corne for this purpoſe to haue it grow deare, and now the time ſerued the turne, and it muſt bee opened in all the haſte, they thought the daies of the Lords owne ſervice too long, vtill they were at it. And now woe to the poore, for the plot is laid to pray vpon them. They ſhall buy the reſuſe deare, which is little worth, and ſell themſelues cheape to pay for it.

Reasons. 1.

Amos. 8. 4, 5, 6

Secondly, they are pernicious to men of all ſorts and conditions, vnleſſe it be a few of thoſe few which haue corne to ſell. And to this point let them ſpeake which can ſpeake by experience, and experience hath taught, not long ſithence, the greater number of houſekeepers, as the higher the prices of corne doe riſe, the lower the ſtates of families fall. And the ſellers of victuals do the more fill their purſes with mony, the leſſe the poore ſeruants fill their bellies with meate. Aſke the traoueller, by the

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way, aske the labourer in the country; aske the tradesmen in the towne; ask the common sort, yea almost any sort of inhabitants in the city, and which of all these will say, or truly may say, it is no burthen to vs that things are no cheaper? A greate part of their care is to make prouision for household, a greate part of their labour is swallowed vp in prouision; a great part of time is too little for their labour. So that their care is more, their labor greater, their commons shorter, and state much weaker. Manie be restrained from dooing further good: many be compelled to lessen for mer familie: many thereby bee brought to manifold inconueni- ences, more than we expresse or thinke of.

Vs. 1.

Reproofe of all that affect such a mischiefe, liuing in hope, for their owne priuate lucre, that so greate an hurt will grow to the publike state of the land: but specially of such as take the way, and vse the meanes to effect this euill, and to draw vpon it such a iudgement. And of this sort are they which praetise that which is here declared to be a noysome sinne, namely to store vp their corne that no man shall haue any benefite by it, whiles there is any good substance in it. They are much more kinde heared to Rats, and Mice, and Wefils, then they are to their brethren: for they shall haue all freely given them for nothing. and men can not buy any of it for their mony. And therefore what can they say for themselves why they should not be as much liable to the wo and curse which *S. James* doth denounce, as those whose other riches were corrupt: whose garments were moth-eaten for want of wearing: whose gold and siluer was canckred and rustie for want of vsage? But worse are they which not only hoord vp their owne corne, that it shall neuer come foorth seasonably to preuent a dearth: but ingrosse other mens also for the same purpose, that they may make their gaine thereof to the detriment and hurt of many others. But of all others, worst are they which not onely keep backe corne from the market, but from the barn: not from sale, but from sowing: which refuse to yeeld tillage and seed to the ground: which yet further, by force, or fraud, extort the ground from other men that they shall neither till nor sow it. These drie vp the springs of the Market, that the streames of plenty should be restrained from flowing to it: these bring a curse

curse vpon the earth, and make it barren in comparison of the store it was wont to yeeld, These labour for depopulation of houses and townes, and fields, and people.

Consolation to them that bring an vpright heart to selling, though they cannot be so large in giuing: therein they doe a seruice to God; therein they performe a work of loue to their neighbours: and therefore they shall be better satisfied at Gods hand than at the buyers: and his pay will be better in grace and goodness, than the other can be in gold and siluer.

*The people will curse him, &c.* It is a grieuous plague to be pursued iustly with the cries and clamours of the people, True it is that *Jeremie* and others of the most faithfull seruants of God haue been spoken euill of, and cursed by the multitude. And so it is true that *as the sparrow by flying, and the swallow by flying escape, so the curse that is causelesse shall not come.* And it is most true, they whom men reuile and persecute, and say all manner of euill for Christ his sake falsely, are blessed. But this is also very true, that to be spoken against for sins sake, truly, is not a matter of blessednes but miserie: the wings of a mans name & reputation will bee clipt so short that it shall not auoide the stroke and shot of a curse, if it be duly caused. In this same manner are hurtfull men threatned, which flatter, or countenance, or bear out wicked persons in their sinfull courses. *He that sayeth to the wicked, thou art righteous, him shall the people curse and the multitude shall abhor him.* Pro. 24. 24.

First, if a good name be a thing most desireable, and a treasure to be preferred before gold and siluer, and other precious commodities, then it must needs be that an euill name, and infamie is a thing very loathsome, and worse then the losse of any earthly thing, yea then very needines and beggerie.

Secondly, they which by their owne desert haue stirred vp complaints against themselves, are not onely smitten with the breath of mans mouth, but with the stroke of Gods hand. Hee purposeth it in his counsell: he threatneth it in his word; hee effecteth it in his providence; he hearkneth thereunto, in pittie to them that be oppressed: and in anger, against them that are oppressors. Neither is this the case of violent men alone and such as heare euill for hard dealing, but of all sorts of sinners which

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Doct. 2.

Jerem. 15. 10.  
Prou. 16. 2.

Reasons, 1

2

blemish themselves with any kind of misbehaviour.

Vse.

Reprehension of impudent persons which haue hardened their faces, that they cannot blush, or be ashamed nor desist from their shamefull misdemeaners, howsoeuer they are thought of, or spoke against. If they bee exhorted to any good dury which carrieth no credit among such as are carnall, or dissuaded from any euill custome which carrieth no disgrace among them that are sinfull, their present answer is, What will men say? But let them heare that their pride, or vnchristines, or couetousnesse, or vnconstancy, or faithlesnesse in couenants, &c. is much censured, many take greate exceptions against them, they shift their hands & go quite on the other side. Say all what they will, I care not for it: better men then I haue been spoken against, Christ himselfe had scarce a good word of the most. But the question is not how good men haue been dealt with, but how they deserued to bee dealt with. True it is and we confesse it, that many refused to speake good words of Christ: but did Christ euer prouoke them to it, by euill deeds to them? But words (say they) are winde, and reports a wonder for nine daies. But their crimes, say we, are more then winde, and their guiltines will not bee blowne away in nine thousand years. That which men speake truely against them, God will charge more fully vpon them at the last day: and his wordes will be as fire, and his sentence will not vanish away at all, but continue to their shame and torment for euer.

Verse 27. *He that diligentlie seeketh good, shall get fauour: but he that seeketh euill, it shall come to him.*

Doct.

**H**E that seeketh carefully with an vpright heart to benefit those among whom he liueth in any good manner, taketh the best way to win the hearts of the people, and is like to haue the hearts of good men knit vnto him, and certaine to obtain and inioy Gods fauour and louing kindnesse. And he that plotteth, or practiseth mischief against others, of all others shal be most hurt thereby himselfe.

¶ He that would be well thought of, must not onely wish well but indeuour to do good to his brethren, To beare good affection



to mankind, but especially to Gods Church and people is a thing pleasing to God, and godly men; but men see not the affection to be good, further then it is manifested by effects: and GOD seeth that affection not to be good, which is voyd of a working vigour and fruitfulness. By what steps did *Nehemiah* ascend to that estimation which is had of him, in the Church, in the Scriptures, and in Gods owne presence now in heaven? He inquired of the state of his brethren, he mourned for them, he fasted for them, he prayed to God for them, he spake to the King for them, he undertooke a journey for them, he was in daungered, he was reproached, he was traduced and all for their sakes. And therefore it was an effectuall petition which he offered to GOD: *Remember me O my God in goodnes, according to all that I haue done for this people.* How came *Onesiphorus* to be so deere to *Paul*, and so much beloued of God himselfe, who hath registred his name in an euerlasting record, euen in his own holy scriptures? by shewing himselfe kind, & bold, and bountifull to the Apostle. He did not only desire that *Paul* might do well, but tooke the paines to come to Rome, and there also visited him in the prison, and so prouided, that by his meanes he might do the better. Nehem. 5. 19.

First it is the nature of loue, to expresse it selfe by testimonies of beneficence and goodnes. For it is not a loue in trueth if it be, not in deed, as well as in word and tongue. Reasons. 1.

Secondly, there is no sincerity where is no exercise of wel doing, and therefore it will do no more good to our selues to thinke, or say we desire well to them whom we set our selues no way to do good vnto, then it doth to an hungry person to bid him eat, and giue him no meat, or to one that is cold, to wish him warmth, and minister to him neither fire nor cloathing. 2

Reproofe of them that take a contrary course to get loue and good liking. As for Gods fauour they either count it to be so little worth, as they regard it not at all, but thinke the least well doing too great a price for it; or else to be so common and ordinary, as that it will be found without seeking; or els such an excellency to be in themselves, as that God cannot but take delight in them, howsoeuer he be disposed towards others. And for mens affections and good opinion, they hope to come by them by easier meanes: Iam. 2. 15.

meanes: and that is by making themselves popular in practise of some plausible sins, in yeelding liberty for all licentious courses to them that liue vnder them, in procuring impunity to disordered persons. So that whereas God in his word here saith, he that seeketh good shall get fauour, they in their deeds say, he shall get fauour that exerciseth euill.

For the other part of this verse, looke the seuenteenth verse,

*Verse 28. He that trusteth in his riches, shall fall: but the righteous shall flourish as a branch.*

**H**E that so reposeth vpon his wealth, as that for loue and desire thereof, he is willing, and in confidence thereof he is bold to sinne against God; he which hopeth it will keep him from troubles, or rid him out of troubles, or any way conferre happines to him, this man shall surely be brought downe, and fall into mischiefe. And so by the same proportion, shall all those which trust to men, or to wit, or to any other creature. On the other side, just men are all on the mending hand; they are well planted, they grow in a fruitfull ground by the riuers of water, they haue the Lord Iesus Christ for their root, they haue GOD the Father to dresse and keep them, and therefore they shall flourish as a branch which groweth and hath greene leaues. The drought of aduersity shall not hurt them, the dewes of wholsome prosperity shall not faile them, They shall haue safety for their bodies, graces for their soules, competency for their state, and all good furtherances for their euerlasting glory. Thus standeth the opposition. The wicked trust in their riches, and they shall fall like rotten boughes; but the righteous trust in the Lord, and they shall grow like flourishing branches.

*Doct.*

Though the stayes of many wicked men seem to be the stronger, yet the states of all godly men proue to be the surer.

If safety consisted in wealth, and happinesse in height, we could not but yeelde that diuers sinfull persons were grounded in great safety and happinesse: for they haue the world at will. & are mounted vp to eminent places. And if perill did alwaies accom-

pany

pany pouerty, and misery, likewise a meane condition, who could deny, but that the most of the best men, should euer be found in the worst case, and of all others the most miserable for that they are commonly poore and base in the world? But if God in his iust iudgements doe lift vp his enemies hie, to cast them downe the lower; and if his seruants take rooting low, that they may grow vp the hier, then let the wicked take heede of a downfall, and then let the righteous not doubt of a rising. The thirty seuen and seuentie third Psalmes, are treatises wholly vpon this argument, besides many other texts of Scripture. And this cometh to passe to both sides. First, in regard of the different, and contrary choise which they haue made of helpers to themselves. *Reasons. Y.* VVhat doe sinfull persons and wicked men take to be their stauces to leane vpon, and that with theyr whole weight? Euen fleshly supports, as goods and riches, which are slender reedes, that will breake, and run into their hands and shoulders, and lay them flat on the ground. These they build vpon as a foundation most firme and stable, these they depend vpon as friends most sure and faithfull: these they trust vnto as holds most strong and mighty. And yet is there any thing more vncertaine, more deceitfull, more weake and feeble then these are? They be fugitiue and away they go, when they should sticke to a man: they be false and performe nothing that they promise. They say, giue vs your heart, especially when we increase, we haue power to do you all good. But *Dauid saith, If riches increase, set not your heart thereon, God spake once, twice haue I heard it, that power belongeth only to God.* There was neuer any papist, or heathen man more deceiued in dumb Idols, then worldlings be in the hope of theyr mony and substance. The Images haue as much sense to heare, and speake, and deale for them which pray to them, as gold and siluer and other treasures haue ability in themselves to helpe them, that make them their gods: and many more are illuded by these, then by the others. And whom doe the godly make their refuge? In whom is their hope fixed? in God omnipotent, eternall, endles in mercy, wisdom, and trueth, whose good prouidence dooth neuer faile them in life: whose gracious fauour doth not forsake them at death: And that one word may comprehend all, and that

Psal. 62. 10: 11.

that is infinitely much, and more then heauen and earth can comprehend, he is God euery way for them, al- sufficient.

2

Secondly, in regard of their behauiour towards the Lord. The wicked commit an execrable sacriledge & spirituall treason, they cast off that loyalty that is due only to him, & yeeld it to the abiect and contemptible creatures: for so may they be called when they are matched as equals, or preferred as superiours to their Creator. And this is done in all vaine confidence, as it was spoken of trust to flesh & bloud, so to all of that kind: *Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.* Confidence is a prerogatiue and royalty, that the Lord neuer communiceth to any, vpon any conditions. He so calleth for loue to himselfe, that men also should be loued for his sake, and feared and reioyced at, and the like is in other affections: but to trust in any besides him, is as much as in vs is, to set the imperiall diadem of heauen and earth vpon their heads. Now the godly relying altogether vpon his fidelity and power, yeeld him homage, and declare themselues to be his loyall, faithfull, and obedient subiects, and performe a most acceptable seruice vnto him.

Jerem. 17:5.

Vse. 1.

Instruction, to be so much more industrious for righteousness, than riches, by how much it is better to be a liuing tree, than a dead stocke: and to stand fast in the state of all good happinesse, than to fall into sinne, and shame, and misery, and destruction. So much goodnes as any man hath, so much he hath of faith, so farre he sheweth the sappe and vertue of his roote: so certeyne and assured he may be of perpetuall firmnesse and stability. And looke what measure of vaine confidence is in every one, so much sinfulness is in him (and therefore the contrariety is set between such as trust in their riches, and the righteous; because he that hath affiance in his wealth, must needs be euill, and he that is righteous must needs trust in God) and so sure it is that Gods strokes and iudgements will pursue him, and to his owne inhability of standing, he shall haue this added, that God will push at him, and cast him downe.

2.

Terror for couetous Idolaters, which make their goods their Gods, and their greedy getting, their deuotion, and their plenty their

their safety, and their pastures, fields, barnes, shops, warehouse  
or coffers, their heaven. Like foolish men, *they waste upon lying* Ionah 2:8,  
*vanities, and forsake their own mercy.* It is as easie for a croppe of  
corne to thrive vpon a waste Heath, or in the midst of a thorny  
hedge, or thicket of bushes, as it is for grace to grow in their hearts:  
and it is as easie for a cable rope to goe through an needles eye, as for  
them to enter into the kingdome of heauen. And yet they thinke all  
to be well, and their state to be happy: yea they presume so farre  
of their owne standing, that vpon confidence of their power they  
doubt not but to giue others the fall: they hope that their with-  
ered rotten sticks shall be able to root vp and throw downe the  
strongest Cedars that grow in the Church of God. Such a one  
was *Doeg*, that thought to doe great things against *Dauid*, but  
*Dauid* did after a sort despise him, and bad him do his worst, yea he  
derided, and told him that the worst would be his owne: *Why*  
*boastest thou* (saith he) *in thy wickednesse, O man of power? the lo-* Psal: 52. 1: 5: 6.  
*ving kindnesse of God endureth daily, God shall destroy thee for ever: &c.*  
*he shall take thee and plucke thee out of thy tabernacle, and root thee*  
*out of the land of the living. The righteous also shall see it, and feare*  
*and shall laugh at him, saying, Behold the man that tooke not God for*  
*his strength, but trusted to the multitude of his riches. But I shall be*  
*like a greene Olive tree in the house of God: for I trusted in the mer-*  
*cie of God for ever and ever.*

Consolation to godly men, that haue receiued to their owne  
hearts, and giuen to other men, a testimony of faith and righte-  
ousnes: no enemy without, or corrections within, shall deprive  
them of their comfort, or of any good blessing that concerneth  
this present life, or their euermlasting saluation,

Verse 29. *He that troubleth his own house shall inherit the wind,*  
*and the foole shall be servant to the wise in heart.*

**H**E is sayd to trouble his house, which doth mispend his  
goods, and misguide his affayres, and misgouerneth his  
people that dwell with him. That either doth corrupt them with  
sinfulnes, or molest them with frowardnes, or afflict them with  
misery. When he either maketh them patients to beare the bur-  
then,

then of his folly, or agents to commit follie with him. Hee shall inherite the wind, that is, shall bring all to nothing. His substance shal flie vp like smoak into the aire, and nothing be left to maintaine him on earth. And when all his goods are gone his libertie must goe after. This foole shall be seruant to the wise in heare, that is, to one who is more prouident, discrete and carefull for his state and household. They were wont in greate wants to sell themselves for seruants, as the Egyptians did in *Iosephs* time. And for great debts to be taken by the creditours, and either made their bondmen, or else sold to others. And one of these, saith hee, is like to be the case of this vnthrifty trouble-house.

Gen. 47. 19.

Math. 18. 25.

Doct.

He that would not vndoe himselfe, let him not disorder his familie and domestickall affaires. It neerely concerneth an householder to know, that his house is laden with his whole estate, that his people saile together with him in the same vessell, for his vse. And if hee will neither play the good Pilot himselfe in his owne place, nor suffer them to be good Mariners in theirs, how soone shall he runne his barke vpon the Rockes? how quickly shall hee make shipwracke of all that he hath?

Reasons. I.

First, he takes the way to bring a curse vpon all, by due desert. The Lord hath made him a steward, and in diuers respects committed a trust vnto him, which hee doth vnfaithfully discharge. He hath put his goods into his hands, to bee orderly disposed of, as may bee most for his glorie; and those hee expendeth vpon his owne lusts, and to Gods dishonour: and is it not iust then that they should bee taken from him? Hee hath made him an ouer seer of the persons that liue vnder him, that he should bee an example and guide vnto him in all vertuous behauiour, and hee groweth to be a dissolute Master of Misrule, is it not equall that another should take his place of superiority, & he be made an vnderling?

2

Secondly cyther his household is discouraged from diligence by his crooked peruersenes, or else withdrawne from faithfulness by learning to bee sinfull, and both of these tend one waie, namely, to the ouerthrow of his estate.

Vsa. 1.

Admonition to bee good gouernours of our families, and good husbands for our estates, not onely in conscience to obeye God for our euertlasting saluation, but in Christian prouidence for



for our present condition; if not to get, yet to saue, as to preserve our goods, so to retaine our freedom. For albeit that villenage and bondage be not now in vse among vs, yet imprisonment is not altogether out of vse, And euery one is so farre in seruitude, & in the creditours power, as he wanteth ability to pay his debts. He may well be said to be another mans seruant, whose state and liberty doth stand at another mans curtesie.

Terror for them that giue ouer themselues to such sinnes as be not onely troublesome, but trouble it selfe to their houses, Those wee meane which cause the Gouvernours to lay birthens vpon their inferiours, and God to lay iudgements vpon the Gouvernours. Wee will not make mention of many, nor insist long vpon them which wee mention. Pride must haue the first place, because it is predominant and carrieth a great sway among the rest. From it groweth contempt and disdain, contentions, railings, and all manner of imperious insolencie. And for recompence thereof, and all the cursed effects which it produceth against God and man, the Lord threatneth to *destroye the house of proud men*, Whooredome and incontinencie also worke much mischief to families, and moste of all to the heads themselues. The holy Ghost in this booke, is very frequent in this point. As *the stranger shall be filled with thy strength, and thy labours shall be in the house of a stranger*. And, *because of the whorish woman a man is brought to a morsell of bread*. And Iob saith: that if hee should that way haue defiled himselfe, it would haue bin a fire *deuouring to destruction*, & which would haue rooted out all his increase. Gaming, riot, and vnthriftines so apparantly shew themselves in this ranke, that it shall be needlesse to discourse of them. Onely Couetousnes we will conclude with, which seemeth to be an help to raise vp an house, and yet vndermineth the very foundations of it. This maketh men fierce, and violent, bitter and cruell, like Beares, and Lions among their people. And this the Lorde himselfe hath reckoned for one of these turbulent sinnes, and so would haue vs account of it, *Hee that is greedy of gaine troubleth his owne house: but he that hateth gifts, shall live*. As if he should say, If men be not wearie of this wretched greedines, it will make them in all corrupt manner to pursue their commodities,

dities, to the annoyance of theirs, till Gods wrath pursue them to death and vndoing.

And whereas many proud persons, and vncleane, and couetous, hold vp their heads still, and decay not in state, they come not into other mens dangers, but haue many others fallen into their hands: yet let not men think there is a possibility of impunitie, because they are not scourged with the least rod, but referred to a greater: for pouertie is one of the easiest punishments. What though they come not to inherit the wind here? yet if they inherit damnation in the world to come, what gaine they by the change? what though they bee not brought to bee seruants to men? yet if they bee seruants to sinne, presently, and shall receiue the wages of sinne heereafter, how much is their case the better?

Verse 30. *The fruit of the righteous is as a tree of life, and hee that winneth soules is wise.*

**T**He meaning of these wordes is, that a godly man is verie plentiful in bringing forth fruit, and his fruit exceeding profitable to them that receiue it. Especially his instructions consolations, prayers, & other spirituall meanes that he vseth, to conuert, or confirm the hearts of his brethren. And he himselfe also is not without the fruit of his owne fruit, which is intimated here by pronouncing him wise that winneth soules, that is, which with desire, and indeauour faithfully and discreetly, by Gods owne meanes, according to his place & calling either doth draw men out of their sinnes and ignorance, or else faileth of successe therein, nor by his negligence, and want of loue; but rather by their stubbornnesse and want of will. And herewith the Prophet doth satisfie himselfe, whatsoeuer should be the issue of his ministerie. *Now saith the Lord that formed me from the wombe to bee his seruant: that I may bring Iacob againe to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord: and my God shall be my strength.* On the other side we dare not take vpon vs to iustifie the hearts and states of all those which haue been occasions of any mans conuersion, if it bee not their fruit: nor to extenuate the

the efficacy of euerie vnregenerate mans ministry, that his doctrine should winne none to saluation. It is graunted without question, or gaine saying, that he may prepare before and build vp after, and we remember not any such stint or restraint spoken of, but that he may also conuert, especially before his life is stained with any sinfull behauiour, that might bring his ministry into contempt. The power of preaching standeth in the ordinance of God, by the worke of his spirit, and not in the person of the messenger, that doth publish it.

Of all people, none doe so much good as the godly. Look how farre the tree of life, which was the best in paradice, excelled all the brambles and briars which are the worst on the wilde wast, so farre doth such as fear God surmount the godlesse in goodnes. In the first Psalm, religious men which giue themselves to the exercise of pietie are compared to trees: that yeeld the most, and best and ripest fruit: and sinfull men which giue themselves to the practise of vanity are likened to chaffe, or rather the dust of chaffe which is good for nothing. In the second of the Canticles the godly are resembled to the most beautifull and pleasant lilies which yeeld delight to those that gather them; & the wicked to thornes or thistles which doe annoy those that meddle with them. In other places of scripture the seruants of God are called sheepe, which for lambe, & fleece, and flesh, and euery other way, are commodious, insomuch that they make the verie ground the better which they sit vpon: and the slaues of sin are called by the names of Wolues, and Foxes, and such kind of beasts, which are very hurtfull, and be ready to doe mischief whersoever they come. In what respect the fruit of the righteous is so profitable, it will appeare by the proportion it hath with the tree of life, whereunto it is compared. First in regard of the cause, it is sayd that it groweth by the riuer of life, whose waters feede the roote thereof, and the roote sendeth vp the sap, and the sap sendeth out the fruite. And so the good which a good man doth, ariseth not from his wit, nor naturall disposition, nor fleshly wisdom, but springeth from the word, and spirit of GOD in his heart, Gal. 5. 22.

Doct.

Psalme, 1. 3.

Canti, 2. 2.]

Reasons, 1

Reu. 22. 12.

Secondly, as touching the manner thereof it is sayd that it is

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continually bearing without stay, or fayling, not once a yeere, but once in a moneth, not in sommer only, but in winter also, and euery time new kinds of fruit, and not of one sort alone (as it falleth out commonly with other trees, for in them the same branch neuer varieth the kind) and that rotteth not, nor droppeth downe

Ezech. 47: 12. with ripenesse. In like sort doth the spirit of grace make Gods children constant in well doing, and that also in performauce of many dueties, according to the variety of occasions and opportunities offered. *They ioyne vertue with their faith: and with vertue knowledge: and with knowledge temperance: and with temperance patience: and with patience godlinesse: and with godlinesse brotherlie kindnes: and with brotherlie kindnesse loue.*

1. Pet. 1: 5. 6. *If they see the members of*

Mat. 25: 35. 36. *Christ hungry, they giue them meate: if they be thirsty, they giue them drink: if naked, they cloath them: if they be straungers, they lodge them: if they be sicke, they visit them: if they be in prison, they come vnto them &c.*

3

Thirdly, for the effect, the tree of life was for meate, and the leaues for medicine, and both for life: and no lesse vertue proceedeth from righteous persons, *their lippes doe feede manne: their tongues are wholesome, their instructions are as a wellspring of life, to turne away from the snares of death.* Pro. 13. 14.

Prou. 10: 11.

Iſe. 1.

Admonition for euery one to search his wayes, and to try his state by this rule. If thou be a fruitfull tree, thou art a righteous man: if thou be giuen to shew mercy, thou canst not bee vnfruitfull; if thy labour be to kill sinne, and to helpe mens soules to euerglasting life, then who can denye thee to bee truly mercifull? In this case though the Diuell come roaring with grievous accusations; though hee would perswade thee, that thou art an hypocrite; and they would perswade others, that thou art an arrogant proude person; yet be not dismaied at the matter. Satan saith, that thou bearest a dissembling heart, but GOD seeth that thou liuest a sincere life. They impute thy speeches, and other behauiour, to pride and vaine-glory: but thyne owne soule knoweth that they proceede from loue and vnfained faithfulnessse. And let this bee spoken for thy comfort, that shall neuer faile thee, that those which are trees of life to men, are trees of delight to GOD himselfe; and hee is nothing lesse pleased with them, than his people are

are benefited by them. And so the Apostle saith, they please God in all things, *which are fruitfull in all good works.* And so doth Christ speake of his Church, and the members thereof in *Salmos* songs: *My sister, my spouse, is as a garden inclosed. Thy plantes are as an orchard of Pomegranets, with sweete fruits, as Camphire, Spikenard, and Saffron, Calamus, and Cinamon, with all trees of Incense, Myrrhe, and Aloes, with all the chiefe spices.* But if thou be fruitlesse, thou art void of righteousness, and so destitute of Gods favour, and thine owne safety. For vnfruitfull trees hath GOD marked out to be hewn down for firewood. But worse are they, by farre, and in more dangerous case, that bring forth too much fruit, but it is of the flesh, and to the flesh, works of pride, works of cruelty, cursed blasphemy and swearing, notorious riot, and vnthriftines, drunkennes, filchines, contempt of Magistrates, contempt of Ministers, contempt of preaching, and malice against all godly Christians. *Their vine is the vine of Sodom, and of the vines of Gomorab: their grapes are grapes of gall, their clusters be bitter. Their wine is the poyson of Dragons, and the cruell gall of aspes.*

Reprooe of them that make lesse account of these trees of life, than of a thorny hedge, than of nettles, than of most vnswaury weeds, than of plants that bring forth deadly poison. They distaste no men so much as good men, and the better they are, the worse they like them. *Jeremy* came and offered his fruit to a people that stood in great neede to eate of the tree of life: for they were ready to perish with death. But they practised to abolish that fruit which was offered for their preservation, and to take away his life, which sought to saue theirs. For so hath the Lord declared their conspiracy: *Let vs destroy the tree with the fruit thereof, and cut him out of the land of the liuing, that his name may be no more in memorie.* Which almost of all the Prophets sped better? How much more fauourably was *Paul* dealt with? And especial-ly Christ Iesus, the very tree of life, and Lord of life, and life it selfe, whom all the rest did but resemble? His perfect fruit they sampled on, & laboured to dig him vp by the root. And so they dealt still with his messengers and seruants, not making vse of their company, but abhorring it: not desiring to be partakers of their

Col. 1. 10.

Cant. 4. 12.

13: 14.

Mat. 3: 10.

Deut. 32. 32.

33.

2

Jeremi. 17: 1.

their knowledge, and wisdom, and other graces, but to suppress them.

*Doct. 2.*

*He that winneth soules is wise, &c.* It is the note of a wise man, to shew mercy to mens soules. Fooles cannot easily finde out the malady of sinne; fooles faile of all experience of good medicines that may cure a sinfull heart; fooles feele not the burthen of their owne iniquities, and therefore cannot be compassionate towards others for theirs. Only wisdom doth shew the disease, and the remedy, and moueth mens hearts in pitty to helpe them that are infected with it. That which *Salomon* professeth to be true of himselfe, is also verified of euery good man in his measure; *The more wise Ecclesiastes was, the more he taught the people knowledge.* And to conuert it the other way: the more any man teacheth the people knowledge, the more wise he is.

*Eccle. I 2.9.*

*Reasons. 1.*

First, he performeth an acceptable seruice to God, which no soole can euer do. He is a diligent and profitable husbandman for feeding, weeding, and haruest worke. He is a valiant and skilfull souldier to discomfit Satan his strongest enemy; to win his holds from him; and to rescue his spoyle and captiues out of his hand. Yea not only to set his prisoners at liberty, but to winne away the hearts of his own souldiers, that they shall both forsake him, and set themselves in battell against him.

2

Secondly, he is very prouident for his owne good, and prepareth a blessed reward for himselfe, against the appearance of Iesus Christ. And of such men, and of that state, speaketh the Prophet *Daniel: 7 they that make men wise, shall shine as the brightness of the firmament: and they that turne many to righteousness, shall shine as the starres for euer and euer.*

*Dan 12.3.*

*Use. 1.*

Incouragement to gaine mens soules to God, and saluation to mens soules, though we should lose that liking and fauour which was wont to be shewed to our selues. What though wee be tearmed busie fooles for our labour? doth not God cleare vs, and say that we are wise men, and well exercised? What though we be censured for silly creatures, that make our friends to bee our foes? doth not God commend vs for our good prouidence in making him to be our friend? VVhat though we draw vpon our selues contempt, displeasure, and persecution from wicked persons for the



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the present? doth not God tell vs that we shall obtaine glory, and fauour, and peace at his hands for euermore hereafter? The godly esteeme vs to be wise; the holy Scriptures pronounce vs to be wise; our reward in time will shew vs to be wise: and shall the reproch of foolish men discourage vs from our wise dome?

Terror for them that corrupt mens soules, and labour with all their might to keepe men from comming to God. It is a blessed calling to be a fisher for God, as *Peter* was, and to catch men with the net of the word: but of all trades it is the worst to fish for Satans turne, and to kill men with the baits of sinne. Therefore is the case of the diuell the most miserable of all creatures, because he hath done more mischief this way than all the rest. And that causeth the Lord so grievously to threaten the false Prophets that kept men from repentance: and the false Apostles that hindred the worke of the Gospel; and *Elymas*, and any that haue sought to peruert mens harts, or behauiour. It is not safe to depraue the Ministry, to weaken the power of it. It is not safe to intice men to Popery and superstition, It is not safe to perswade men to prophanenesse and neglect of Gods worship. If the naturall Serpent being but a beast was so plagued for being an instrument of Satans vnknowingly, and without desire to bring the woman into sinne: what shall become of them that apply their wit, and tongue, and heart, and whatsoeuer they can, to doe him seruice herein?

Verse 31. Behold, the righteous shall be recompenced on earth: how much more the wicked and the sinner.

**T**He matter which he is about to speake of, is both certaine and waightry, and such as concerneth euery man to looke to in regard of his owne case: and therefore he prefixeth this word, *Behold*, to moue all to a serious consideration of that which is to be said. And that is first touching the godly, that they must bee corrected for their faults, when they offend, euen in such manner and measure as shouldesth some proportion with their offences, though not in equality, for then who should be able to abide it? The word *recompence* therefore in this place is not taken for reuengement, or punishment proceeding from Gods indignation but

but a louing chastisement, though it be sharpe according to the threatning of parents to their children, whom they be farre from hating, or hurting: I will surely pay you for this. And that it should appeare that nothing is intended against them, for the perill of their euerlasting state, there is a limitation annexed, that it is to be only in the earth. Next he sheweth the condition of the wicked, that if the righteous scape not scotfree, they must in no sort be spared, but feele more heauy and fearful punishments, though not in the earth, yet in the world to come.

*Dof.*

The best must looke for stripes, if they will take liberty to sinne against God. True it is that the Lord taketh not aduantage of infirmities, he passeth by them, he winketh at them, he smiteth not his children for them: but when they grow too bold, he will nurture and awe them with correction. In this sense he may be sayde to be no respecter of persons, that as he will not endure the sinfulness of the wicked, though they be neuer so great: so he will not allow of the sinnes of the godly, though they be neuer so good. The vertues that men haue, doe not warrant them to fall into any vice: their religion and graces doe not priuiledge them to doe those things which are vnseemely for religious and gracious persons to practise. Few points are more fully confirmed by manifest proofes than this. The Scriptures propose many examples, oure eares haue heard many reports, oure eyes doe dayly behold many presidents for this purpose, and they that will not be perswaded by these, shali finde it true by experience in themselves. What dolefull complaints doth the Church make euery where in the Lamentations of Ieremie? Behold, O Lord, how I am

*Lam. 1: 18: 20.*

*troubled my bowels swell: mine heart is turned within me, for I am full of heavinesse; the Lords sword spoiled abroad, as death doth at home. The Lord is righteous; for I haue rebelled against his commandement. How lamentably do the godly bemoane themselves, and the state of the Church, in the prophecy of Esaiah? Be not angry, O Lord, about measure, neither remember iniquity for ever: loe, we beseech thee behold, we are all thy people. Thine holy citie is lay waste; Zion is a wilderness, and Ierusalem a desert. The house of our sanctuary, and of our glorie, where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted. In what patheti-*

*Isai 64: 9: 10.*

*call*

call manner doth the Prophet expresse the burden of his afflictions, in the booke of the Psalmes? *Thine arrowes haue light vpon me, and thine hand lieth vpon me, There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.* Plal. 38. 2. 3

First, God herein respecteth his owne glory, who will haue his people to know, that he doth look for seruice at their hands. If they performe it willingly they shall not faile to be rewarded for it: but if they grow carelesse and negligent to obey him, they shall be driuen vnto it by compulsion. This was that which made both *Moses* and *Jeremie* bestirre them, when God shewed his anger to the one, and threatned to destroy the other, for beeing so backward to vndertake their ministerie: *Exo. 4. 14. Ier. 1. 17.* And the wicked shall see by this, that he is neither remisse toward all, nor partially to anie, when his commandement is not regarded, This seemeth to be one cause, why the Prophet that came to Bethel, & failed to fulfil that which was giuen him in charge, was so seuerely handled. He told *Ieroboam*, that God had straightlie forbidden him either to eate or to drinke in that city, & yet *Ieroboam* might heare that he had both eaten and drunken in the house of another Prophet there, for which cause the Lord sent a Lion to kill him, that it might be knowne to *Ieroboam* and others, howe dangerous it was for any to disobey his word. Reasons. 1.

Secondly, he respecteth their good, though it might seeme to be better for them if they were wholly freed from all manner of troubles and crosses. How wanton, how froward, how stubborne would children be? Into what perils would they cast themselues, if they should be altogether exempted from the rod? They could neuer feele the comfort of their parents fauour, vnlesse they sometimes found the smart of their displeasure. And so are the stripes and chastisements of God as needfull euery waie to al his sonnes and daughters. They make vs the more carefull to beware of euill: they helpe vs to repentance when wee haue fallen into euill: they confirme the loue of our heauenly father, towards vs: they be occasions of his holinesse in vs. They bring the quiet fruite of righteousness vnto vs. Finally, to knit vp all in few words; we are therefore recompenced with afflictions in the earth, that we should not be punished with destruction in hell, but rewarded

*Heb. 12. 6. 10.*  
11.

1, Cor. 11. 32:

with euerlasting glorie in heauen. And this the Apostle sheweth to be the cause why God scourgeth vs. *When we are iudged, saith he, we are chastened of the Lord, that we should not be condemned with the world.*

Vse. 1.

Admonition to euery one that feareth God to looke well to his heart and wayes, that he retaine the feare of God constantlie, and not be venturous to do any thing that may offend him. The Lord hateth sinne as well in the godly as in the wicked, and will sooner smite the godly for his sinne, then the wicked, though not so grieuouſlie. An example hereof was alreadie shewne in the prophet slaine as he was going from Bethel. *Ieroboams* transgressions were begun long before the fault that hee committed, and yet the stroke came vpon him for his fault long before the destruction of *Ieroboam* and his house. And let no man say, I am safe, because I am sure to be saued: he may fall into great miserie in this life though he be in state of happines for the life to come. Freedom from perdition doth not free men from all manner of punishments. What plague besides destruction can Christians say, we shall certainly escape, vnlesse they bee sure to escape such finnes as may prouoke God to plague them? The Magistrate hath many punishments for offenders besides death, as the stocks, the goale, the whip, the pillary, &c. and God hath more iudgements besides damnation, as euery man may heare by the threatenings, and see by the execution, and feele by the burden of them. *Dauid* was as safe from being condemned, as *Satan* is out of all

Plal. 3. 4. and  
51. 8.

hope to be redeemed, and yet his calamities made him to groane and crie, and roare, as he saith. His bloud was dried vp, his moisture was like the draught of sommer. His torment was as greates as if his bones had bene broken. And as a man shold take encouragement by ought that is in himselfe, to do that which is displeasing to the Lord, so is there no care to be had that we bee not led by the examples of other men, to doe any thing which the word doth not allow. Some hereby take liberty for breach of the Sabbath, some for gaming, some for one thing, some another. Good men, say they, vse these things, and why then maie not wee also? But it is no part of their goodnes, say wee, and then why should you follow them therein at all? Their practise leadeth you to the like facts, but can it preserue yon or theselues from the re-

ward thereof? The question is not therefore who they be that doe it, but with what warrant, and how well they are like to speed for their doing.

Consolations in afflictions, that they disable vs not from being righteous, though they be compensations of sinnes for which we are not yet sufficiently humbled. We shall adde to our owne sorrowes, and needlesly increase the weight of our burdens, if wee condemne our state, because the Lord correcteth vs for our faultes; if we relinquish our hope of happines in heauen, because wee are recompensed with iudgements on earth: it is allotted by God to the best of his seruants how to be dealt with.

*How much more, &c.* Euery wicked mans state is worse then any godly mans can bee. Take the most prosperous of them all, *Doct.* euen such as the Prophet speaketh of, *that haue not a knot to their death*, but the web of their life from the wombe to the graue, hath runne with euen threed both in warpe and woofe without any breach, and let him be compared with a Christian that neuer sawe merrie day touching outward things, and he shall be found to be a miserable forlorne castiffe, in respect of this poore seruant of God. And indeed the tribulations and afflictions of good men do not bring them behind the wicked, but shew that the plagues and punishments of the wicked are yet behind, That reason our Sauiour vsed to the women that lamented him as an vnfortunate man, and one forsaken of God; *Weepe not for mee, saith hee, but weep for your selues, and your children. For if these things be done to a greene tree, what shall be done to the drie?* This reason the Prophet *Jeremie* vsed to Gentiles bordering vpon Judah, which thought that plagues had only belonged to the Church. *Loe, I begin to plague the citie, where my name is called vpon, and should you goe free; yee shall not goe quite, for I will call for a sword vpon all the inhabitants of the earth, saith the Lords of hostes.* *Luk. 23. 28, 31. Jeremie 25: 29.*

And this reason *S. Peter* vseth against all impious and sinfull persons: *The time is that iudgemēt must begin at the house of God. If it first begin at vs, what shall the end bee of them that obey not the Gospell of God? And if the righteous scarcely bee saued, where shall the vngodly and the sinner appeare?* *Pet 4. 17.*

First, the fauour and goodnesse of the Lord doth correct the Reasons, 1. one part, and that for their greatest good and happines: and his wrath.

wrath and vengeance doth pursue the other, and that for their greatest hurt and miserie.

2 Secondly, the death & sufferings of Iesus Christ haue drunk vp the vengeance and curse of the afflictions of the one part, so that now there is nothing in them, but that which is medicinable and wholesome. And Gods iudgements, with their owne sinfulness haue put a sting into the troubles of the other, so that all that is in them is pestiferous and deadly.

3 Thirdly for the one part, the Lord knoweth what their strength is, and therefore will lay no more vpon them, then they are well able to beare: and for the other, he knoweth what their waies be, and will presse them with as much as they haue deserued.

4 Fourthly, the one part vndergoe temporarie tribulations here in earth, and all their sufferings will end with their life: & the other shall suffer eternall paines in hell, and all their torments shall begin at their death.

Vje.

Instruction not to be distempered, or discouraged at their insultations ouer vs in our troubles. They clap their hands and make a shout to see vs beaten at our fathers hands, or in the schoole: let them mocke on; and take their course, the officer is at their back to apprehend them, we shal see the sit in the stocks: we shall see them geiued with bolts vpon their heeles: wee shall see them arraigned as malefactors: we shall see them condemned and executed as traytors against the Maiestie of God. And as there is no cause why we should bee troubled at their insolency, so is there no reason why we should be mooued at their prosperitie. We should make our selues more miserable then we are: if we should like our owne case the worse, because they deride vs, and we should iudge them more happy then they bee, if wee should think their state the better, because they applaud themselves. Let vs in compassion pittie the particulars, & pray for them, but neuer esteem their condition so comfortable, as to wish it for our selues, or to grudge it to them. And because our eyes are much dazeled with externall shewes of things present, the holy Ghost doth giue

Pro. 13. 16, 20 vs a caueat to take heede of the same: *Fret not thy selfe because of the malicious, neither be enuious, at the wicked. For there shall be none end of plagues to the euill man: the light of the wicked shall be put out*

AN





# AN EXPOSITION OF THE TWELFTH CHAP- TER OF THE PROVERBS.

## CHAPTER. XII.

*Verse 1. He that loneth correction, loneth knowledge; but he that hateth correction, is brutish.*



*H* *e that loneth instruction,* Which doth applie himselfe to seeke it, by those meanes which are ordained of God for his people to be instructed by, and accepteth and maketh vse of it, when it is offered to him, *hee loneth knowledge,* that is, hath it in due estimation, and truelie desireth it, and therefore shall also accordingly obtaine it. *But he that hateth correction,* which refuseth al instruction, but especially will not indure to be reproved, or corrected, *he is brutish,* a beaſt in a mans ſhape, a ſoole in a high degree of follie, both for an ignorant minde and rude behaviour, and wretched condition.

Euery mans deſire of grace and ſaluation, may be tried by his *Doct. 1.* affection to the meanes thereof. He that is diligent in ſeeking, is willing to finde, as he that ſetteth himſelfe to make ſpeede in his way, hath a mind to his iournies end. So the Lorde ſpeaketh of the godly in one place of *Iſaiab.* that they ſhall ſaie: *Come: let vs Iſai. 2. 3.* goe up to the mountaine of the houſe of the Lord, that he may teach vs

Q

vs

Isai. 16. 3. 9

*vs his waies, and we maie walk in his pathes. And so the godly speak to the Lord in ano: her place of Isaiah: The desire of our soule is to thy name, and to the remembrance of thee. With my soule haue I desired thee in the night, and with my spirit within me will I seek thee in the morning.*

Reasons. 1.

First, the same spirit that draweth men to liking of the one, doth also worke a loue of the other: for both are wrought by the Holy Ghost.

2

Secondly, all the ordinances of God for mans saluation are contrary to flesh and blood, & therefore no man can take any delight in them further then he looketh to the end, and is refreshed with comfortable effects in the waie.

3

Thirdly, no man can desire the holie knowledge of God with truth and seruencie, ylesse he haue had some taste of the fruite of it, and he that hath tasted of the fruit, hath profited by the means, and he that hath profited by the meanes, will loue them euer afterwards. They that finde the comfort of life, haue formerly felt the benefit of food: and they that are desirous to continue their life, are not vnwilling to receiue their foode: and they that hunger after foode, for the continuance of life, haue also an appetite to it in regard of the relish.

vse. 1,

Refutation of their boastings, that goe before all in speaking of their desire and forwardnes to please God, and bee saued, and come behinde euery one, in shewing any good notes of it. They make their mouthes and not their hearts, the principall seate of their loue: and likewise their words, and not their deedes, their onely arguments to prove that they doe loue. It is very burdensome for them to liue constantly vnder a faithfull Ministry. Euery godly sermon is tedious vnto them; for length, if it bee not ended within the houre: for the manner, if it fauour not of humane wit and eloquence; for the matter, if it be wholesome, and liuely, and come home to the rebuking of any sinne, which they are not minded to forsake. And yet they would haue vs all to know, that none are better riendes then they to knowledge. And yet they must giue vs leaue againe to tell them that euery friende of knowledge is better affected then they are, to instruction.

2

Consolation to them that thinke it no paines to be painfull in labour.

labouring for the bread of life. They seele not, they say, the loue of the word of God, the desire of faith and care of repentance, &c. But from whence proceedeth that? Is it not hence, that they are greedie and couetous of getting abundance of loue and desire, and therefore they thinke that which they haue to bee nothing in comparison of that which they would haue. But these men must be well confuted: their troubles, their attention, their meditations, their paines, their reading, their questions, their conference, their ioy in Christian companie, their diligence in all good exercises with willingnes, doth manifestly shew the error of their doubts and feares. But may not an hypocrite doe all these things, and yet haue no touch in him? But may an hypocrite doe all these things in good earnest with resistance of hypocrisie? Maye an hypocrite continue an hypocrite; and yet bewaile his want of sincerity in the presence of God alone, with promise, and purpose to performe euery seruice more sincerely, if possibly by any meanes he may be able? It was an argument wherewith *David* confirmed his owne hart in assurance that hee truly loued the Lord, and vnsaindly sought his owne saluation, because hee loued the law of the Lord, meditated in his word, and kept his precepts. And *Iob* taketh it for a sure effect of his vprightnes, that he had not departed from the commandements of Gods lips, but esteemed the wordes of his mouth more then his appointed foode.

*Is brutish, &c.* They that will not be schooled of god to learne Christian knowledge, are no better than if they had no manner of knowledge. They are not all children: that hate this kinde of correction: they are not all naturals: they are not all idiots, but they are all starke fooles. Then many haue beene fooles, and yet learned Philosophers: and many haue been fooles, and yet deepe Politicians: and many haue bin fooles, and yet euery way worldly wise men. This doth God charge vpon the multitude, the greater number of a whole people: *They are a nation void of counsell, neither is there any vnderstanding in them. Oh that they were wise: then they would vnderstand this, they would consider their latter end,* Yea the wittiest of them are so reputed in the prophecy of *Jeremy*: *My people is foolish, they haue not knowen mee:* *Jerem* 14: 22.

*they are foolish children, and have none understanding: they are wise to do euill, but to do well they haue no knowledge.*

Reasons. 1.

First, their carnall wisdom is altogether vn sufficient to make them seruiceable to God, or any thing which they doe to be acceptable vnto him, and it standeth them in no steed for their credit. For those which be vile in his eyes, shall in time be base in the sight of men: and the punishment of their follie in the end, shall make it appear they were fooles all the time before. Of this point speaketh the Prophet: *The wisemen are ashamed, they are afraide and taken, for they haue reuelled the word of the Lord, and what wisdom is in them?*

Ierem. 8. 9.

2

Secondly, their carnall wisdom can neither preserve them from death, nor prepare them to die blessedly. It cannot stay their life from going, neither can it stop the curse from comming.

3.

Thirdly it cannot deliuer them from damnation in the world to come, but rather increase the grievousnes of their punishment. It hath kept possession against his holy vnderstanding. it hath made them vncapable of all good instructions: it hath made the impatient of any rebuke: it hath held them in ignorance and disobedience all their life, and for what their ignorance will bring them vnto, after their owne death: *The Lord Iesus shall shew himselfe from heauen with his mighty Angels in flaming fire, rendering vengeance to them that know not God, & which obey not the Gospel of our Lord Iesus Christ.* Now lay all these things together, and so wherin a man is bettered by any knowledge or wisdom which is ioyned with contempt of grace, Doth he thinke to please God the better? the more is hee offended. Doth he hope to winne credit by it? it wil bring him to shame. Would he haue it to keep him from troubles? it wil draw him into them. His death is made the more vncomfortable and bitter, and his destruction following much more horrible and fearfull.

2. Thes. 1. 8.

Vse. 1.

Admonitions to take heed that we conform not our opinions to the iudgement of the worlde: for that is directly contrarie to the testimony of God. Carnall reason, and sturdy affections, and vnbrideled tongues say, that they are fooles which will digest reproofes and checks, and suffer themselves to be censured, but the heavenly wisdom and diuine truth, the sacred scriptures

nures say, that they are wise which harken to the rebukes of Gods holy word : and fooles as bad as beasts that despise them. *Ob.* But men will laugh at our simplicity, if we sit downe by such indignities. *Resp.* But GOD will laugh at our miseries if we quarrell with admonitions and counsels, when he vouchsafeth them vnto vs.

Prou. 1. 26.

Verse 2. *A good man getteth fauour of the Lord: but a man of wicked imaginations will be condemne.*

**A** Good man, which setteth his heart to deuise of goodnes, and performeth the same in practise, getteth fauour of the Lorde, that is, inioyeth the assurance and comfort of his louing kindnes in his soule, and the good effects thereof both in soule and body, and euery other way. *But a man of wicked imaginations, &c.* It is the description of a wicked man by a periphrasis, that hee is as it were made of sinfull thoughts, and purposes, and is in the midst of them.

A good man may sometimes haue euill imaginations, as *Dauid* had to destroy the whole house of *Nabal*, but it was the imagination of the man, and he was not a man of such imaginations. *Hee will condemne, &c.* The displeasure of God against him is declared by the effect, he will conuince him, and finde him guilty, that is, passe sentence vpon him, and cause execution to be done accordingly. Thus then standeth the opposition : A good man of godly meditations getteth fauour of the Lord, who therefore will saue him; but an euill man of wicked imaginations, incurreth the displeasure of the Lord, who therefore will condemne him.

A man can no way be made so happy as by beeing in Gods fauour. *Doct. 1.* If any other thing were better then this, it would here be named; for his purpose is to promise and performe the best. Good men do set their wits on work to find the way whereby they may most please him, and he doth set his wisdom on work to frame a recompence that may best pleasure them.

What account *Dauid* and others made of the fauour of God, is shewed in diuers places of the Psalmes, as when they breake out  
so

so earnestly into prayer, and redouble their petition, *Turne vs againe O Lord God of hosts: cause thy face to shine upon vs, and we shall be saved.* That is, helpe vs out of our captiuitie: restore vs to the place and meanes of thy worship: let vs feele the testimonies of thy loue, and our state will be blessed and happy. So where the same is acknowledged with thankfulness: *Thy louing kindness is better then life: therefore my lippes shall praise thee.* Neither is this onely *Dauids* testimony, or feeling, or estimation of Gods loue towards him, but many others haue made such precious account thereof, as that they indured the losse of all their substance, and liberty, and life it selfe, and that with bitter paines and torment, rather then they would doe any thing that might moue the Lord, to be angry with them.

*Reasons. 1.* First, in regard of the rarenes of it, it is a flower which groweth only in Gods owne garden. It is a priuledge and freedome peculiar and proper to the children of God: the Lord neuer giueth good countenance to a wicked person, his anger is euermore towards sinners: whereas in all earthly things, they are commoners with vs, and commonly haue the greater share. It is therefore the more precious, because it is but for few, and those thereby both made and declared to be excellent, hauing no vnworthy person of their company to disgrace them.

Secondly, in regard of the continuance of it, it is not worn out by time, it vanisheth not away: it is neuer taken from them, vpon whom it is bestowed. Their faults may cause it to be hid from them for a season (as *Dauid* felt by wofull experience, when hee had committed that grieuous sinne of murder and adultery) but lost it cannot be, nor long concealed: for it will worke in them the grace of humiliation, that they may behold it to their ioy and comfort.

Thirdly, in regard of those singular good effects wherewith it is alwaies accompanied, what is desireable here in this world, that it will yeelde vnto vs? And what happinesse is there in the world to come, that it will not aduance vs vnto?

Defence from enemies, and safety from dangers euery creature seeketh after, and this doth Gods goodnesse bring to euery one that is godly. *Thou Lord (saith Dauid) wilt blesse the righteous,*



and wish fauour will compass him, as with a shield.

Gladnesse of heart, and comfort is that which euery man much affecteth, and this is the loue and fauour of God doth minister to all those that be partakers of it. And this doth *David* also profess himselfe to haue experience of, and therefore preferreth the louing countenance of the Lord before all the commodities and pleasures which worldly men so much long after. *Many say, who will shew vs any good, but Lord lift vp the light of thy countenance vpon vs. Thou hast giuen me more ioy of heart, then they haue had,* Psal. 4:6:7. *when their wheat and their wine did abound.* It is needlesse to reckon vp other things, sithence the sufficiency of all good things is inferred by these, otherwise there were not so much safety, neither would there be so great ioy and gladnesse.

Instruction, that our chiefe care and indeauour be to please the Lord, seeing that so great a benefit proceedeth from it. Euery one of his seruants hath great wages in hand, if he had nothing else but his Masters good will. It is sayd of all others that men cannot liue by their faire speeches, and good countenance; but let God looke cheerfully vpon vs, and speake comfortably to vs, and sure we are that we are in no want. Our present pay is better preferment than any mortall creature can raise vs vp to, though he were the most mighty monarch on the earth, besides all that remaineth for the time to come, especially when we shall haue so neere access to the presence of our heauenly father, wherein is the fulnesse of ioy; and at whose right hand there are pleasures for euermore. Psal. 16:12.

Consolation to them that haue receiued vndoubted testimonies of the fauour of God. Blessed are they presently, though men discern not how happy they are made by it: but more blessed shall all the world behold them to be at that great day, and glorious appearance of our Lord Iesus Christ. The consideration of the terror that will be at that time, made *S. Paul* himselfe to labour, that both in life and death he might be acceptable to him, as knowing that most fearefull is their state, whom he shall then be displeased with: and thrise happy beyond all that mortall mans thought can comprehend, to whom he then shall declare his kindnes. But in the meane time, say some, they be maligne

ligned and molested more then any, and none haue so many enemies as they. But who knoweth whether Gods fauour may not make men fauourable to the? It is said that when the waies of a man please the Lord, he wil make also his enemies at peace with him, *Prov. 16. 7.* Or if they be implacable, and mighty also, yet this is the comfort of the faithfull, that God himselfe will ouerlue them, and his might will ouermatch them, and his louing kindnes will bee exercised dayly, as *Dauid* told that bragging *Dagg*, *Psal. 52. 1.*

*Dof. 2.*

*The man of wicked imaginations, &c.* The Lord doth not onely proceede against the wicked for their vngodly actions, but for sinfull thoughts and purposes. But the prosecution of this point we reserue for the six and twentieth verse of the fifteenth chapter, where it is said that the thoughts of the wicked are abomination to the Lord.

*Verf. 3. A man cannot be established by wickednes; but the roote of the righteous cannot be moued.*

**S**infulnesse may seeme to serue a mans turne, but in the end it shall appeare it neuer did him good. For howsoeuer it is an occasion of lifting many men vp on hie in prosperity, yet it giueth them no sure footing in their state, but downe they fall, and then it had beene better for them to haue stood still on the ground. Wicked men often grow greater, and faster then others, but theyr setting is not so fast and firme, as the other part sheweth. The righteous though they be not so tall and spreading vpwards, yet they take roote the stronger downwards: and though theyr boughes be shaken about, yet that will not loosen his hold beneath. This is the opposition, The vngodly shall not be established by wickednes, but his root shall be plucked vp; but the righteous shall be established by godlines, and his root shall not be moued.

*Dof. 1.*

They shall misse of their expectation, that hope to succour themselves by sinning. They apply a venomous plaster to their sore: they drinke strong poyson for a medicine: and they proppe vp their rooffe with burning firebrands, But the holy Ghost directeth

reſecth every one of vs to a courſe directly contrary to this in the booke of Iob: *If iniquity be in thine hand, put it farre away, and let no wickedneſſe dwell in thy tabernacle. Then truly ſhalt thou liſt vp thy face without ſpot, and ſhalt be ſtable, and ſhalt not feare.* And he doth indent with them whom he will deliuer from death and miſery, that they ſhall confeſſe that their wickednes could ſtand them in no ſtead: *If one ſay, I haue ſinned, and peruerſed: righteouſneſſe, and it did not profit me, he will deliuer his ſoule from going into the pit, and his liſe ſhall ſee the light,* Iob. 33. 27. 28.

Saul dealt very fooliſhly, in vndermining the foundation of his houſe by diſobedience, and the ſeeking to hold it vp by perſecuting of *Dauid*: And *Ieroboam* dealt not wiſely, who (when the Lord promiſed to build him a ſure houſe, as he built to *Dauid*, if he would keep his ſtatutes and commādements: as *Dauid* did) deuſed another tricke to confirme the kingdome to himſelfe and his poſterity, & that was by ſetting vp the idolatrous Calues at Dan and Bethel.

Fiſt, it is the very proper effect of ſinne to procure ruine, and to bring men to a downfall. And thereupon the Prophet *Hosea* doth ground his exhortation: *O Iſrael returne vnto the Lord thy God: for thou haſt fallen by thine iniquity.* Hoſ. 14. 2. As if he ſhould haue ſaid, Let experience make you wiſe: neuer truſt to ſinne any more, but ſeek vnto God: for looke what ſucceſſe you finde by your euill waies now, the ſame be ſure of euer: no man can ſpeed by ſuch a bad meanes.

Secondly, the riſing, ſtanding, and falling of euery man is in Gods owne hand, who alone ſetteth vp, and confirmeth, and caſteth downe at his will. And how then can ſinne yeeld any ſtability to ſinners, which haue his wrath, and threatnings, and oath, and hand againſt them? It cannot draw kindnes from him, to aſſiſt them in fauour. Force will be of no force to compell to it by feare. And wiſedome makes it impoſſible to intice him to it by craft.

Thirdly, if men might haue eſtabliſhment by wickednes, many abſurd and dangerous conſequents would follow vpon it. The curſes of the Law would be of ſmall effect: the moſt ſinfull ſhifters would make their ſtate the ſureſt: and ſatan ſhould be-

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come

12 Reg. 11:38

Reasons, 1

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3

come their beneficiall friend, whose soules are most peruerbed by him.

Vse, 1,

Instruction, that forasmuch as we may know that we shall lose our labour in seeking any sinfull helpes, that Gods displeasure will be increased, our misery increased, our guiltines increased, & euery thing increased that may increase our sorrow & torment, that therefore henceforth we deceiue our selues no more in expecting help at that which altogether turneth to our hurt. We wold al stand as firm, and as impregnable castles, but we make a quick sand our foundation, and muddie walls our stoue work, & stubble & reedes our strongest timber. It would grow to a large volume if we shold relate the seuerall kindes of sinnes where by we haue sought to serue our owne turnes, as falschood in word by lying, falschood in deed by stealing, & deceitfulness of diuers sorts, flattery, couetousnes, cruelty, hypocrisie, turning to witches: & what not? But many volumes are not able to containe the particular facts whereof we stand guilty, only Gods book, & that of our owne conscience are capacious enough for them, And therefore it is time for vs to pull down our owne ruinous building, least it fall down vpon our heads, & make vs fall downe to destruction. For though it be too slight, & as weake as cobweb to bee a couer ouer vs, yet it is very heauy, & as weighty as a mountaine to presse vs vnder it. Let vs seriously consider, that whatsoever is offense to God cannot bee defense for vs, and that which doth bring any perill to the soule, can neuer possibly bring safety to state or bodie. Away then from our owne deuises, from all fleshly and vnlawfull meanes of helpe, & let vs runne with speed to him that neuer failed to succouranie that vnsainedly sought help at his hands, And this may be our encouragement heereunto, that we goe not vnscnt, nor come vnbid den. His owne will, his own word calleth vpon vs with many promises for that purpose: *If thou returne to the Almighty, thou shalt be built up, and thou shalt put iniquity far from thy tabernacle. The Almighty shall be thy defence, and thou shalt haue plenty of siluer. When others are cast downe thou shalt say, I am lifed vp: and God shall saue the humble person:* Iob, 22, 23, 25, 29.

Verse.

Verse 4. *A vertuous woman is the crowne of her husband; but she that maketh him ashamed is a rottennesse in his bones.*

**A** *Vertuous woman;* which feareth God, and loueth her husband, and is faithfull in her calling, *is a crowne to her husband,* she is for his honour and credit, and consequently for his profit and comfort. *But she that maketh him ashamed,* which eyther by her lewdnes and rudenes, doth bring him into contempt, or at least maketh him to hold down his head, or by negligence, pride and wastfulnes doth weaken his estate, and bringeth him to wår, *she is a rottennesse in his bones,* that is, a torment and corrasive to his heart, as grievous as the ach of the bones, or corruption of the marrow, which is more painfull and incurable than an vlcir in the flesh. The antichesis is thus; *A vertuous woman is the crowne of her husband,* and so a great ioy and gladnesse to his heart: but a vicious woman is a shame to her husband, and as a rottennes in his bones.

*No outward thing in all the world is better than a good wife.* **Doct.** It is not so well with a riche man that hath his house stored with abundance of wealth, as with a poore man that hath his house garnished with a Christian wife, so that hee be also a godly man, and a faithfull husband. By this meanes hee may be made conspicuous, though his state and degree were otherwise obscure: and it is lawfull in this sort for a meane subiect, without disloyalty to his Prince, to weare a crowne of good reputation and credit. If the valew and brightnes of pearles and precious stones draw mens eyes to behold them that possesse and weare them, much more will this rich iewell, whose price and beauty exceedeth the best of them. For God himselfe who seeth euery sort of them, and euery one of them, and knoweth their feuerall worths, and hath made them all, hee setteth a gracious wife at an higher rate than any of them, and saith, *that her price is farre above Carbuncles.*

Prou: 31:10

First, they are very scarce and hard to come by, and therefore it is sayd, *Who shall finde a vertuous woman?* There are incomparably more wiues than God will praise for good wiues, and more

Reasons. 1

Prou: 31:10

maides and widowes than he will commend to good men to match with. As therefore those that are gracious are rare, so are they also the more remarkable, and so they more adorne their husbands. If crownes were as commonly worne as hats, men would esteeme of hats, as much as of crownes.

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PROV 8, 22.

Secondly, good wives to godly men are all of the Lords providing, hee made the match in mercy and fauour, and therefore the more to be regarded. He more immediately declareth his loue in this, than in bestowing lands, and liuings, or any other goods of substance. So sayth the Scripture: *House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord: Prov. 19. 14.*

3

Thirdly, man hath more interest in his wife then he can haue in any other creature. She is appropriated to him with neerest bonds of vniou. She is not so properly called his, as a part of him, and one flesh with him. As the two parts of man, soule and body make one person; so two persons, man and woman, make one matrimoniall bodie. Then how should hee not take comfort in her graces and gifts, which are made his owne together with her?

4

Fourthly, the benefits which a vertuous wife doth bring to a worthy husband, are manifold, and worthy to bee regarded. She will labour to refresh his heart with comfort, and to preserve his bodie in health: she will be a helper for his family, and provident for his state, she will be tender of his credit, and cheerefull to his friends: she will every way apply her selfe to shew her loue, and procure his best prosperity. These we shall handle particularlie in the one and thirtieth chapter, if God permit vs to pceede so farre. Contrary to the waies of this good woman is the behaviour of a bad wife, who worketh both shame & griefe to her husband. All her fustulnesse maketh him ashamed, vnlesse hee bee shamelesse, which is his greater shame. A wicked sonne is a blot to his father, and a disordered seruant is no credit to his maister, and therefore much more doth an vngodly wife disgrace, and blemish her yoke-fellow. And as she putteth matter of talke into other mens mouthes, so she layeth burdens vpon his backe, and poureth sorrowes into his heart by contempt, and wrongs, and indignities.



indignities. On the calamity of them that are put to harbour their enemies harlots in their owne beds and bosoms! And what a misery is it for a man, to commit the greatest part of his substance to her that is a pruy theefe, whereby she hath all before her, to choose what she will to rob him of! And hard is theyr case whose wiues are meere spies to know, and discover, and publish abroad their secrets, and faults, and infirmities to their great reproach. And what shall we speak of such as are swinish with drunkennesse, and of gadders, and busie bodies abroad? which in all contentions are alwayes parties, and where soeuer they come, they raise contentions? What comfort doe these women minister to their husbands that loue peace and sobriety? As for such as are turbulent in their owne houses, and froward, and rebellious against their head, the spirit of God telleth vs, what profitable, pleasant, and amiable companions they be. In the nineteenth chapter of this booke it is sayd, that *the contentions of a wife are like a continuall dropping*. Consider what vexation it is for a man to haue raine falling fast vpon his head, and body, especially if there be no intermission that he may dry himselfe againe: and most of all if it be through the roofof his house to rot his timber, and spoile his stuffe, and take away the comfort of his meate and rest: when at bed and boord, and euery where, he shall be as it were vnder a running spout. And elsewhere he affirmeth, *that it is better to dwell in a corner of the house top* (that is on a pinnacle vpon the top of the house without) *then with a contentious woman in a wide house*. And yet more in the same chapter, *that it is better to dwell in the wilderness among wild beasts, then with a contentious and angry woman*.

Prou. 19. 13:

Prou. 19:

verse 19.

V. 1.

Instruction to such as be vnmarried to haue principall respect of vertue and grace in their choyce. As for parentage, personage, portion, and other things of like nature, let them be regarded, if they wayt vpon religion, and piety, otherwise suffer them not to put wiues vpon you, or rather presse sorrow, and shame vpon you, as many feeble to their woe, which only looke to outward things. 2. To such as are married, if God hath vouchsafed them that mercy to giue them vertuous women, let them both giue him the

praise, and take the comfort to themselves, whether they be rich or poore, and vse all good vsage and encouragement to such good yokefellowes. A iust testimony and commendations of them, and sometimes vnto them, sufficient allowance both of liberty and maintenance, according to their husbands ability, is due vnto them, in equity and iustice. But whatsoeuer their ability is, they are able to shew kindnesse, and good countenance to them, and that must not be wanting. Saint *Paul* would haue husbands to loue their wiues therefore, because they are wiues, and to be bitter to none, much lesse to be fierce, and churlish, and boysterous to them that are good. But if they be yoked with those of the other sort, their misery is a good moriue to send them to God to seeke his helpe, and more to labour to please him themselves, that he may make their wiues to be better vnto them. For if it be in his hand before marriage to make them godly, and to prepare them for his seruants, it is as much also in his power to conuert them afterwards: which if he do not, yet they shall haue more strength to beare the burden with greater ease.

Col: 3: 19.

2

Reproofe of their sinne and folly, that like nothing lesse, nor labour against any thing so much as to haue their wiues to be religious and godly. They more hate piety and grace, then they loue beauty and wealth, and would sooner chuse one of no substance, than of great goodnes. But indeed they are not driuen to that extremity, it is no difficult matter to many that haue great riches, to be of little sanctification, and therefore they haue their desires double satisfied in getting wealth & wickednes together. How many do we dayly see, that withhold their wiues from all good meanes of godlines: that dissuade them, discourage them, and sometimes by strong hand, restrain them from coming to the preaching of Gods holy word, whereby their soules might be instructed? How many teach their wiues pride, and straine themselves beyond their ability to mayntaine them in garishnes? How many doe bring their wiues into such company, and to such exercises, as infect their eyes, and eares, and tongues, and heart, and euery sense with lust and wantonnesse? Is it not righteous from God that these husbands should be plagued with the la-  
uishes,

nishnes, and stubbernesse; and whorishnes of their wiues which haue so poysoned their soules, and drawne them to such lewd and sinfull behaiour?

Verse. 5. *The thoughts of the iust are right: but the counsels of the wicked are deceit.*

**G**odly men are not altogether void of thoughts, that are not right and allowable: sometimes Satan casteth in matter to turne them out of the right course: sometimes their owne flesh will play it part, and stirre vp desires of commodity & praise, and pleasures and such like in them: but these are as the muddinesse that may be for a time in a good fountaine that is troubled: these they allow not: these they resist, and iudge themselves for, and therefore God taketh notice only of them that are good tending to his seruice, and glorie, their owne saluation, and the benefite of their brethren. On the other side, *the counsels of the wicked*, that is their deuises, plots, and purposes in themselves (for they are here rather the worke of the mind then of the tongue, and opposed to the thoughts of the godly) are deceit, tending either to the circū-vention, and wronging of others, or to the cloaking and hiding of their owne sinfulness.

The godly differ as much from the wicked in inward cogitations and purposes, as in outward conuersation and practise. At the first creation man was made to excell the brute beasts more by the reason and gifts of the soule, then by the fashion & shape of the bodie: and at the second, a Christian is made to excell sinfull men more by the holinesse and working of the soule then by the actions and workes of the bodie. This caused the Apostle *S. Paul* to vrge the Ephesians with so earnest an asseueration & attestation, that hereby they should cleere their regeneration vnfallible, and put it out of all doubt and question. *This I saie, and testifie in the Lord, that yee henceforth walke not as other Gentiles walke in vanitie of their mind hauing their cogitations darkned, &c* And *Isaiah* commeth to speake of some specials, and sheweth what a contrariety there is betweene their thoughts and meditations. *The heart, saith hee, of a niggard will worke iniquitie bee de-*

*Doct.*

*nish*

*miserb euill counsels to vndoe the poore with lying words: but the li-  
berall man will denife of liberall things, and wil continue his libera-  
ltye. Jsa. 32.6, 7, 8.*

*Reasons. 1.*

First the one sort are led by the worde and spirit of God, and therefore will think of such things as they worke in them, and perswade them vnto; the other are led by the flesh, and Sathan, and therefore will think of such things as they suggest.

2

Secondly the hearts of the one are replenished with Christian loue, and therefore they will meditate how they may best exercise it in doing good: and the other are posselt with selfe-loue, & they will deuise how they may serue their owne turnes though with neuer so much hurt and mischief.

3

Thirdly, the treasures of the one are in heauen, and therefore their hearts are there, and their thoughts are taken vp about heauenly thinges; and the happines of the other is in earth, and sin, and therefore they are alwaies pondring of earthlie and sinfull matters.

4

Fourthly, the heart and purpose is the roote from whence the actions spring and receiue their life, and therefore good men could not performe so many good seruices, and haue them so well accepted of God, and the wicked would not fall into so many foule sinnes, and be so much hated of him, vnlesse they had contrary mindes and affections, the godly holy and righteous, and the wicked impious and deceitfull.

*Vse. 1.*

Instruction to examine and trie the state of our soules by this rule, let vs consider not onely what we haue done, and how men conceiue of vs, but with what mind wee haue performed euery good duty, and how the Lord doth esteeme of vs. Hee trieth the reines, he seareth the heart, hee looketh vpon the purposes, and desires. That which no creature seeth or taketh knowledge of, he praiseth, and rewardeth, that which the world admireth & magnifieth, he hateth and abhorreth. So our Sauour told the Pharises, *Yee are they which iustifie your selues before men: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.*

*Luk. 16. 15.*

2

Reproofe of them that turne their hearts loose, permitting their thoughts to straggle whitherfocuer they will at their pleasure, and

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and thinke it safe to satisfie themselves in filthy lusts: in proud imaginations, in bitter grudgings, and in diuers idle, vaine, and foolish conceits. It is accounted by many for a part of mans liberty that thought is free: but they that take that libertie are brought into the most grievous seruitude, to become slaues and bondmen to those free thoughts. Now if deceitfull counsels conuince men to bee euill, as the Scripture saith they doe, what can the Papiests say for themselves, why they should bee reputed good? Did euer any kinde of people lay their plots for greater mischiefs? Did euer any seeke to act their purposes with greater falsehood and treacherie? What fidelity is to bee found in their words, in their protestations, in their solemne oathes? They say many things, which the purpose of not dooing them is the cause why they say them. Then they pretend the most obedience when they intend the greatest disobedience: and looke for some notable disloyalty from them, when they are readie to sweare to be loyall.

*Verse 6. The talking of the wicked is to lie in waite for blood: but the mouth of the righteous will deliuer them.*

THESE words are not to bee vnderstood to meane all sorts of wicked men, but such as are malicious: and their speeches too, of such as they maligne, do principally tend to the insnaring and catching of them, and that to their destruction, so far as they can effect it: if not by violence vpon their bodies to the taking away of their liues, yet by oppressio otherwise to the ruine of their estate. Now the contrary is to be found in the godly, who vse their lips, as much as in them is, to succour such as the wicked lie in waite for: yether as *Pauls* nephew did, by discouering the practises against them, or being suiters for them, or cleering their innocencie. And this is spoken of their endeavour, & not of the euent, for that is many times otherwise.

*Lie in waite, &c.* It is the property of violent men to mixe their cruelty with craftinesse.

Their tongues worke as well as their hands, and their heartes and heads giue direction to their tongues: and hands, and

*Doct. 1.*

tongues,

tongues, and hearts, and heads doe all conspire and combine themselves against poore innocents. Such the Prophet complaineth of in the Psalmes: *He lieth in waite secretly, euen as a lion in his denne: he lieth in waite to spoile the poore: he doth spoile the poore when he draweth him into his net. He croucheth and bumereth: & therefore heapes of the poore do fall by his might.*

Many deuices deceitfull tongues haue to bring their purposes to passe. Sometimes by flatterie, or otherwise to draw aduantage from him whom they practise against, according as our Saviour was sundrie times dealt with, Sometimes by incensing, or perswading others, whose displeasure and power may worke that which themselves could neuer effect, as *Haman* did, and *Amaziah*, and *Daniels* aduersaries also, though in another manner: *Dan 6*, Sometimes by taking opportunity of the time when it serueth them, as *Doeg* did against the Priests, when *Saul* himselfe was offended with *Jonathan*, for fauouring *David*. Who can reckon all when there are so many, and euery day new inuentions of moe?

*Reasons, 1.* First, the diuell is their director, & teacheth them what course to take, and all the world knoweth and seeleth that hee is both fierce and subtil, being a bloody red dragon for cruelty, & hauing seven heads for craft.

Secondly, their owne studie and exercise hath made them expert and skilfull in their hellish trade: and the taste of blood hath made them as hungry as hounds after it.

*Vse. 1.* Instruction to auoide as much as wee may, both conuersation and conference with them, Of receiuing harme, we stand in greate perill; of effecting good we can haue little expectation. It is no hard matter for the foxe or lion to make the lambe to feele their wilines or violence, but it is not easie for the lambe to teach the lion, or foxe, his innocencie.

*Doll, 2.* But the mouth, &c. It is a note of a good man to haue his good word readie to help them that are oppressed.

There be manie that refraine from traducing, accusing, and intrapping their neighbours, which yet goe not farre enough to shew themselves mercifull and righteous: there are many that will speake in the praise of godly men, free from troubles and molestias.



molestations, and yet declare not sufficient loue to God and his people: but here is loue, here is courage, here is faithfulness, heerein they make it appeare that they are not accepters of persons, when they apply their wits, and tongues, and countenance in theyr places, for the defence of harmlesse men that are helpless. In this sense doth the Holy Ghost call vpon men in the four and twentieth Chapter: *Deliver them that are drawne to death: and wilt not thou preferre them that are led to be slaine?* Prou 24. 11.

First, they are the members of our owne body, and therefore *Reasons. 1.* their communion and nearnesse with vs, should moue vs to it. Who would not open his lips for a father, or brother, or friend, (as did that faithfull *Tonathan*) but chiefly for himselfe? VVho would not doe his best to shew the equity of his owne cause? VVho would not intreat hard to saue his owne head, or hand, or foote, or any other part of him? So doe all good men that deale in the behalfe of any iust and righteous person, the case is theyr owne.

Secondly, they are the members of Christ who is head to vs, and therefore since he spared not to speake, and suffer for vs: since he prayed, and pleaded, and paid euen his owne life and naturall body for our deliuerance, is it much for vs to bestow our words, or to beare a rebuke to deliuer those that haue a place in his mystical body?

Thirdly, it is the way to prouide helpe from God, and good men, against our owne troubles, to be helpfull to others in theirs: and the contrary befallerh them that are slack and remisse in this duty.

Fourthly, we doe after a sort make our selues accessary to the wrongs and iniuries which are offered to the righteous, when they either come vpon them by our negligence or fearfulness.

Instruction for every degree to bee diligent and carefull in the performance of this duty. Art thou a Magistrate? Remember what lesson *Salomons* mother bestowed vpon him: *Open thy mouth for the dumbe in the cause of all the children of destruction, Open thy mouth: iudge righteouslie, and iudge the afflicted, and the poore.* Art thou a priuate man, yet thou maist giue aduice, or testifye the truth, or solícite friends, or at least thou maist call vpon God.

God for them that be pursued by oppressors.

2. Consolation to all good patrones of poore distressed men causes; which take to heart their wrongs and burthens, and seeke reliefe and remedy for them. They would not so faithfully labour for righteousness, vnlesse themselves were righteous: they could not shew such pittie to good men, vnlesse they loued goodnesse, and God loued them: for effectuell compassion and mercy is neuer found in any that is not vnder mercy. 2. To them that haue enemies lying in wayt for their blood; if they be innocent and godly, the Lord will stire them vp friends, that will fauour their cause, and stand in their defence. Some *Iob* or other will deliuer them, though they be poore and fatherlesse, and haue none to helpe them. Or if there be none that fauour them at the bench, yet there be that will obtayne fauour for them from heauen. The prayers of Gods people ascend vp to Gods presence for his helpe: and those mouthes preuaile mightily, that seeke for redresse of wrongs at his hands. *Herod* thought that it would be too late for all the friends which *Peter* had to minister helpe vnto him when he had clapt him vp in so sure a prison. But he remembered not how swift the godly be to prayer, & how soone a prayer can come to God: and in what readines God hath his Angels: and what speed an Angel can make to succour them that are in danger. Yet this is not the greatest comfort of Gods afflicted seruants, but this, that the Lord *Iesus Christ* is infinitely more righteous and mercifull than any man, or all men possibly can be, and he will vndertake their cause, and either minister helpe to their state, or grace to their soules, to beare their troubles, till the fittest time of freedome fro them. He will preserue them from sinne and sathan, which lie in wayt for their eteinnall destruction. The spirit of God is large in one of the Psalmes, in setting forth the tender care which he hath of his people: *He shall deliuer the poore when he crieth: he needy also, and him that hath no helpe. He shall be mercifull to the poore and needie, and shall preserue the soules of the poore. He shall redeem their soules from deceit and violence, and deare shall their blood be in his sight: Psal. 72. 12. 13. 14.*

*Iob 19. 12.*

Verf.

Verse 7. *God overthroweth the wicked, and they are not: but the house of the righteous shall stand.*

**W**hen the state of the vngodly which are not Gods chosen, chaungeth from prosperity to aduersity, it seldome staeth, till they be vterly destroyed, both themselues, and their houses: This word, *are not*, signifieth a slaughter and killing, as it is spoken of the murdering of the infants by *Herod*, Mat. 2, 18. *Jer. 31, 15.* But here is more vnderstood, than the losse of naturall life, and that is, the perdition of soule and body. And yet not the extinction of either: for the soule shall neuer vanish away, nor the body for euer: they shall not finde so much mercy at Gods hands. Their being shall not cease, but their comfortable and well being. They shall be euermore euermore to beare the burden of Gods wrath, and to suffer the vsufferable torment of death & damnation. *But the house of the righteous*, that is, he, and those things which appertain vnto him shall be preserved from being overthrown to ruine.

They that will not keep themselves from wickednesse, cannot keep themselves from desolation. *Doct.*

They may rise, but not stand: for, vnlesse they fall to repentance, they shall be made to fall to destruction. They may grow great, but for a small time: for they will soone be brought to nothing.

The Prophet thought too well of their state at the first, as though they had bin in better case then any other men: but he conceiued as hardly of it at the last, when he had seene their end in the sanctuary, and deemed them of all to be most miserable. *Surelie*, saith he to the Lord, *thou hast set them in slippery places, & castest them downe into desolation: how suddenly are they destroyed, perished, and horribly consumed.* The Scriptures flow with testimonies and similes to declare both the certainty, and suddenesse, and grievousnesse of their decay, as the withering of plants, the putting out of lights, the vanity of dreames, the vanishing of smoake, and many others to the like purpose.

First, they haue all the threatnings of God against them: and

*Psal. 73:18, 19*

euery threatning sendeth forth many curses: and euery curse bringeth many plagues.

2 Secondly, their owne deserts, which in respect of any creature are infinite, doe draw vppon them iudgements and miseries that are inexplicable.

3 Thirdly, the loue and truth of God to his owne seruants, will not permit a perpetuall prosperity to his enemies. By this he perswadeth them not to faint in their owne afflictions, because a reward remaineth for them, and their end will be peace. By this he perswadeth them not to fret at wicked mens successes, because there remaine punishments for them, & their end is to be cut off,

Psal. 37: 3.

Vse. 1.

Admonition to sinfull men to tender their loue more than pitty them and desire that their case may be better. If others tremble at their fall that is comming, which yet neither feelee the payne nor be in the perill thereof, is it wisdom for them to cast off all care of themselves, and onely picke quarrels against them that seeke their safety? VVhen their wound is incurable they will wish that they had better regarded the plaster, and the hand that applied it. When the disease is remediless, they will rue the reiection of the medicine, and physition. VVhen hell shall haue them in hold, they will bewaile the refusall of their friendship that would haue directed them to heauen. It was good counsell of *Philp*, and well followed of *Nathaniel*, when he perswaded him to come, and see whether Iesus were not the Christ. And it was an indulgence of Christ to *Thomas*, to help his faith in his resurrection, by the senses of sight and feeling; but for matters of punishment, and damnation, it is good to go from them, and not to come at them: to heare Gods testimony, and not to see it fulfilled vpon themselves: to beleue the truth of that which is spoken, and not to feelee it by their owne experience.

Iohn 1: 46.

Iohn 20: 17.

2 Consolation, that sinfull men shall not alwaies be molested of the godly, because they shall not alwaies be. They shall not continually ouershadow the faithfull, because they shall not stand continually. Though they shew be great now, and terrible to Gods people, yet their change will be greater, and fearefull to themselves. He will speedily ouerturne them, and all their power of hurting shall be taken from them. Now they rootes are low,

low, their toppes aloft, and branches broad, and thereby ouer-  
droppe all that is vnder them: then must their tops come downe  
and rootes rise vp, and all their branches wither. Now they are  
vessels that are full of power, and wealth, & malice; but then must  
bee there a transposition; the bottome must be vpward, and their  
brimmes must be downward, and all their fulnesse be shed on the  
ground like water. The ground of this comfort is neither vaine;  
nor weake: for God himselfe doth vrge it as a forcible reason to  
confirm the hearts of his people, *Fear thou not* (saith he) *for I am*  
*with thee: be not afraid for I am thy God. Behold all they that prouoke*  
*thee shall be ashamed and confounded: they shall bee as nothing, and*  
*they that strine with thee shall perish. Thou shalt seeke them; and*  
*shalt not find them; to wit the men of thy strife, for they shall bee as no-*  
*thing, and the men that warre against thee, as a thing of nought: Isa.*  
*41. 11, 12.*

For the firmenes of the righteous man, and of his house, see  
chapter the tenth, verse, 2, 25.

Verse. 8. *A man shall bee commended according to his wisdom,*  
*but the froward in heart shall be despised.*

**A** Severy one is more wise & godly, so shall hee haue more true  
praise and honor. Sometimes, and very often the wicked shall  
commend him, commonly the righteous, and alwaies the Lorde  
himselfe, but most of all at the last day, before all men, & Angels,  
as our Saviour telleth vs in the five & twentieth of Matthew. Con-  
trariwise *the froward in heart*, such whose hearts reiect all good  
instructions, and graces, *shall be despised*, and brought to con-  
tempt among men in this life, or their faults breake out after they are  
dead, or be manifested before all the world at the day of the Lord.  
This is the opposition; He that is vpright of heart shall bee com-  
mended for his wisdom: but he that is froward of heart, shall  
be despised for his follie.

That they are not voide of vprightnesse and wisdom: shall *Deut. 12.*  
not be destitute of praise and honour.

Though some be blind that they cannot discern of their vn-  
derstanding and graces, yet others haue their eie fight, and be-  
hold.

hold them. Though some be dumbe, and will not speake of their vertues, yet others haue their lippes opened to commend them. Though some be malicious to carpe at, and deprane them, yet others be faithfull to giue them their due testimonie. Neither is it a thing incident to some few, as though it belonged onelie to principall men and great personages, but to all of euerie place, that are therewith qualified, both high and low, both puissant potentates, and meane bondmen and seruants. There is no exception, or limitation of degrees, when it is said, that *the wisdom of a man doth make his face to shine*. And seruants could not adorne the doctrine of God, if grace and godlinesse did not also adorn & beautifie them.

Eccles. 1.]

Tit. 2. 10.  
Reasons, I.

First, God himselfe testifieth for them, and that is sufficient for their commendation: for hee is not allowed that praiseth himselfe nor whome the world praiseth, but which is praised of the Lord.

2

Secondly, he hath all mens hearts and tongues in his hands to make them to thinke well and speake well of those whome hee would haue to be in credit. He appointed that cursing *Balaam* to speake for his people, and blesse them, when hee came of purpose to cast out imprecations against them. Hee compelled *Saul* with his lippes to cleere *David*, and to pronounce him iust and innocent, when he had his weapons in a readines to punish him as a rebell.

3.  
Iam. 3 17.

Thirdly, their owne amiable and louelle behauiour allureth the liking of men towards them, and obtaineth their good testimonie of them. *This wisdom that is from above*, this heauenlie wisdom which the spirit of God worketh, is *first pure, then peaceable, gentle, easie to be intreated, full of mercie and good fruit, without iudging, and without hypocrisie*. The sight of these graces, the very report of them doth winne mens hearts, and draw their affections to those that exercise them, and much more when they see the fruite and benefit thereof to themselves.

Now where wisdom is wanting, and folly is flowing; where meekenesse is a stranger, and frowardnesse a commander, what is to be looked for, but reproach and contempt? Are the poorest seruants and handmaidens commended on the other side? then the



the wealthiest Lords and Masters are despised on this side. Doth the Lord praise all such as be godly wise? then doth he disgrace all those that be sinfully foolish. Doth he deriue mens testimonies and fauours to those? then will he draine and draw them away from these. Is soft, and gentle, and mercifull behauiour a meanes to procure the good will of men? then sowre, and churlish, & cruell demeanour, will prouoke their offence and displeasure. Generally, that which God spake concerning *Eliers* house, holdeth true to all of both sorts: *Them that honour me, I will honour, and they that despise me shall be despised.* 1 Sam. 2, 30.

Reproofe of them that loue nothing so much as prayse: for *Vse. 1.* they are as desirous of it as Pharisees; and yet nothing lesse than wisdom, nor practise any thing so much as folly. Doe they thinke that the dunghill of wickednesse is a fit mine to digge honour and credit out of? Doe they thinke that the puddle water of pride, and wantonnes, and vanity, will make them beautifull to the eyes of men of vnderstanding? Doe they thinke that the filth comming out of the sinke of quaffing, and gaming, and swearing, and sinfull exercises, will send out a sweet saueur of reuerend estimation? Nay their kind friend folly hath much abused them, and yet for her sake they will stil illude themselves also. Good men pity them, and bad men deride them, the tongues of most despise them, the hearts of all condemne them.

Consolation to them vpon whom the Lord hath multiplied the gifts of Christian knowledge and wisdom. Though all countenance should seeke to discountenance them: though all wits should set themselves on worke to inuent their disgrace: though all tongues should be sharpened to cut downe their credit: though all the vngodly Oratours in the world should bee turned into one *Terrullus* against them, yet they should nothing preuaile: the praise that God putteth on, they cannot pluck off: they may as well stay the starres and planets from shining, as take away the brightnesse of grace and wisdom.

Verf. 9. *He that is despised, and is his owne seruant, is better than he that boasteth himselfe, and lacketh bread.*

**H**E that is despised, that is of meane estate, for which the foolish proud worldlings commonly haue men in contempt, and is his owne seruant, that is, industrious and diligent by labour to prouide himselfe of things that be needfull, (and so euer they may truly be called their owne seruants, that are faithfull in another mans seruice) is better than he that boasteth himselfe, that is, which standeth vpon his reputation, and yet lacketh bread, hath little or nothing to maintaine himselfe withall: for bread is put here for all manner of necessary prouision.

Doct.

They deale with best discretion that yeeld themselues to a low state when God calleth them to it,

It is the property of fooles either to rage at pouerty when it commeth vpon them, or to brag against it, or to fall downe vnder it: whereas wise men will beare it with patience, and stoope to it in humility, and yet resist it with great diligence. It was a grace that the Scripture commendeth in *Iacob*, that notwithstanding the honour and worthinesse of his father *Isaack*, and grandfather *Abraham*, yet when he could no longer be in safety from his brother *Esau*, in his fathers house, he betooke himselfe to be an hireling to his vnckle *Laban* in another country. It was a vertue very eminent in *Moses*, that being trayned vp in his youth like a Prince in the Court of a great King, he could debase himselfe in his middle age to be a shepheard to a stranger of farre inferiour place and degree. And it was the praise of *Naomi* that when she was a rich wife and full, she could thankfully vse her wealth and fulnes: but when she was grown to be a poore widdow and empty, she would take state no longer vpon her, but laid downe all titles, to her very name whereby she was called.

Ruth 1:20: 17.

Reasons, 1

First, it testifieth the lowlinesse of a mans heart, to submit himselfe to Gods hand, when he can debase himselfe, as he hath debased him; and the contrary argueth pride and stubbornnes, when they will stand higher than he will haue them.

Secondly,

Secondly, they may comfortably repaire to God for supplie of their wants and blessing, when they serue his providence, and disdaine not to be seruiceable in a calling, whereas the others refusing to yeeld obedience to him, can haue small hope to be accepted of him.

Thirdly, they that applie themselves to labour for their liuings, doe eate their owne bread, and are profitable to others; whereas those statelie idle persons are driuen to put their feet vnder other mens tables, and their hands into other mens dishes, and to bee burdalous by borrowing and shifting, wherefoeuer they come.

Fourthly, they that are their owne seruants, take the waie to better their state, and to be Masters of others, as *Iacobi* example, and daily experience sheweth, and is promised as a reward in the 24. of this Chapter. But those of an high minde which deeme a low port, and all painefull meanes of maintenance, too meane for men of their worth; are declining and ebbing, and likelie to decay more and more, till they come to the bottome of want and penurie.

Reprooffe, first of them that dissemble their estate, pretending great riches, when they are pressed with grievous pouertie: and desiring to be esteemed wealthy, when they know themselves to bee needie. This extremitie on the one side, & the contrary on the other, the holie Ghost doth censure in the chapter followiug: *Prou. 13. 1. There is that maketh himselfe rich, and hath nothing: and that maketh himselfe poore, hauing great riches.* Secondly, of such as being sunken in necessity, and all men see them sticking fast in miserie, doe yet face out the matter and take as much vpon them as if they were of great place and ability, some in regard of parentage; some of former substance, now wasted and consumed; some of offices that they haue borne in time of their prosperity; some of personages that they haue serued, or to who they presently belong: and some of trim apparrell onely, and that is also yet vn timer for.

Instruction, that euery man should deal according to equitie and iustice, in giuing the more allowance and countenance to them that are worthier persons. Sure it is that the Lord doth not

mistake when he himselfe assigneth to men their places, and teacheth vs whom to set before as the better, and whom to put after as the inferiour. Now sithence he doth preferre the poore, despised, industrious, laborious, and giueth his voyce for their precedencie: why should wee giue titles to ruffians, and roysters, and idle companions, that haue nothing in them of grace and goodness, of knowledge or learning, of Art or skilfulnes, of wealth or substance, nor the most of birth or parentage, why should we make these superiours to the others? why should we make ourselves guilty of their pride, by feeding their vaine humours, and accessarie to their presumption, in consenting to their arrogant aspirings? It is well done to defraud those of their right whom God approoueth of and commendeth, and so to discourage them in their good waies, and to yeeld more than right to them whom he reprooueth and villifieth, and so to animate them in their euill?

Verse 10. *A righteous man regardeth the life of his beast, but the mercies of the wicked are cruel.*

THE purpose and drift of these words tendeth to this, that every godly and righteous man is also mercifull; and that no wicked person can possibly haue any true pittie or compassion in him. *A righteous man*, every one that feareth God and is faithfull, *regardeth the life of his beast*, his loue and kindnesse and good dealing is so plentiful to men, and especially those which depend vpon him, and be of his charge, and at his finding, that it floweth ouer also to the cattell, and creatures which he oweth or vseth, or is put in trust to looke to, or hath opportunity offered to preserue from hurt or perishing. *But the mercies of the wicked*, those actions and waies of theirs which carry the fairest shew and colour of mercie, *are cruel*, haue crueltie mixed therewith, either in purpose or manner or euent insuing thereupon.

*Dott.*

Mercy is to be shewed not onely to men, but to the vnreasonable creatures also. As all creatures doe taste of, and liue by the abundant liberality and bountifulnes of Gods hand, so would he

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he haue them to seele by sense, though they cannot discern it by reason, that there is also care for them and compassion in his children. Why did he forbid to kill the damme when they had taken away her yong ones, but that hee wold haue it knowne, that hee alloweth not crueltie and wrong to bee offered so much as to the silliest birds? The restraint that was of eating of blood, when the beasts were dead, declared that he would not haue tyranny exercised on them whiles they are aliue.

Leuti. 17. 10.

First, let vs consider that God hath made them all, and his they are, and he is good vnto them, and prouident for their preferuation, as the Prophet saith, *Thou Lord, dost saue both man and beast.* And therefore we shall both shew our selues vnlike to him, and hurtfull to his, if we offer abuse and wrong vnto them.

Psal. 36: 6.

Secondly, he hath lent them to vs for our help and seruice, and by their trauaile are we eased, or by their flesh, or fleece, or milk, or increase, or some other profit made of them are wee reliued, besides the delight that many of the minister to vs: & therefore how vnthankfull should we be to him that committeth his goods to our hands how vnjust to them that are so seruiceable to vs, if we be not carefull that they haue good vsage?

Thirdly, if we vse our selues in conscience and compassion to looke well to our beasts, we cannot but deale more mercifullie with men, but if we accustom our selues, to bee cruell to them, wee shall in time grow to be fierce and violent towards our brethren.

Instruction, that we should not onely exercise good husbandrie in keeping our cattell well, that they may doe vs the more worke, or carrie vs the better or liue the longer, or be more saleable, but also to practise the duty of righteousness in obeying God herein. That is certaine that many wicked men regard the liues of their beasts and prouide plenty of foode for them, yet not in mercie but in couetousnesse, not in loue to the creature, or him that made it; but in desire of their owne gaine and lucre: for they respect their horses, sheepe, and oxen, more then their neighbours state or their owne saluation: but these are not the righteous men which are here commended; a president and ex-

vse. 1.

Gen. 24:32.

ample of faithfull regard of his beast, is to be found in the seruant of *Abraham*, in his iourney to *Nabors* citie, in *Aram Neharaim*, who when he was come to the place, whither hee was sent, took order first that the Camels should bee vsadled, and meated, and haue litter put vnto them, and then dealt in the busines where. in hee was employed, and after these thinges tooke his owne refection.

2

Reprooffe of those that requite euil for good to the poor beasts that trauell for them, and vnder them, whom they deale as hardlie with, as if they were rather noysome & hurtfull vnto them. Many waies they oppresse them, as with burdens too heauy, with stripes too many, with spurring too often, with pace too swift, with iourneyes too long, with meate too little, with dressing too slender &c. The Lord hath enioyned them perpetuall silence, neuer to complaine of these things, though they groan vnder them, otherwise if they had liberty of speech and reason to lay open their grieuances, the wrongs which they sustaine would appeare to be great, and many. And yet in an other sort, more extremitie then this is vsed against other sortes of creatures, and that is when men make a sporte of making them miserable; when it is a pleasure to put them to paine: when it is a pastime to be hold their torment and tearing. This proceedeth not of a tender heart: this is not the worke of righteousness: this delight will leaue no comfort behind it, Haue our sinnes in *Adam* brought such calamities vpon them, and shall we adde vnto them by crueltie in our owne persons? Haue our corruptions been a cause of that fiercenes that is in manie of them one against another, and shall wee solace our selues in seeing them execute it? God forbid. If we do, it may iustly returne vpon our selues, their teeth, or hornes, or pawes assaul-ting vs, or else Gods owne hand by some other means, renenging their wronges.

D. 2.

*But the mercies, &c.* All the fauours that sinfull men shew, doe commonly tend to some hurt.

The Lord doth often vse the wicked as instruments of good vnto his children; but though they do the worke, yet he sheweth the mercy: their hands and tongues are not so much directed by their owne loue and kindnesse, as by his purpose and prouidence



dence. *Jacob* was not ignorant of this point, when he refused the courteous offer of *Esau*, who would either himselfe haue beene a companion to him in his way, or lest some of his seruants behind to guard him. When *Saul* pretended most redines to bring *Dauid* to preferment by matching him with his daughter, his meaning was to bring him to destruction by putting him into the hands of the Philistins. Gen. 33: 13. 1345. 1 Sam. 18, 17.

First generally true mercy is peculiarly appropriated to the godly as all the fruits and graces of the spirit are; and therefore the semblance of it in the wicked proceedeth from the flesh, and is euermore counterfet, corrupt, and fleshly. Reasons. 1.

Secondly in special, they vsually transuert their fauor & iustice, shewing mercy where they should exercise severity, and practicing cruelty where they should shew mercy. *Saul* was so pittifull that he would spare *Agag*, though God commanded to slay him, but *Dauid* should haue died if hee could haue caught him: 1 Sam. 15. 9.

And hee made no scruple in killing fourescore and fife Priestes of the Lorde in one houre; it was a small matter in his eyes, to smite a whole Cittie of innocent people with the edge of the sword, both man and woman, both child and suckling, besides all their cattell. And so *Abub* gaue *Benbadad* King of Aram to know, that he would vse him like a brother, and graunt him his life, whom God appointed to be handled like an enemy, and put to death: 1 Sam. 22. 18 19

but he dealt with the prophets of Israel in an other manner, and slew as many of them as he could come by. Euen the very sparing of notable wicked persons, is a degree of cruelty against the righteous, as they be iniurious to the liues of the sheep and lambs, that permit the wolues and Foxes to liue and breede among them. 1 King. 20.

They vse to peruert, and ouerturne all their good turnes at one time or other, with mischief or hurt either outwardly, or to the soules of them whom they make beholden to them. 2

Instruction not to be like to them, or to conformance our selues to their waies. Let loue be in our rebukes: let compassion be in our stripes: let our severity be mercifull, but neuer let our mercies be cruell. 2, Not to cast our selues into their hands in hope that Vse. 1.

that they will be fauourable to vs; if their meeknes, if their mildnes, if their mercy be cruelty, how immeſurably cruell will theye malice, and wrath, and rage and fury be?

Reprooſe of thoſe that neuer exerciſe any other mercy than that which is here condemned. They are very carefull for their family and people that they ſhall haue reſreſhing, and liberty for their ſports, and delights, but it is only on the Lords day, when it doth more harme to their ſoules, than good to their bodies; for they will ſpare them no time from their owne works, when they may recreate themſelues with a good conſcience. Others are as forward in giuing; they will be like to *Iob*, not to eate their morſels alone, but the poore ſhall euer haue part with them; but the choiſe of their almsmen is altogether vnlike to *Iob*; for he relieved the fatherleſſe, and widdowes, and poore impotent perſons; and they beſtow vpon a filthy generation of idle vagabonds, whom *Iob* chaſed from the very preſence and company of people.

*Iob 30: 5.*

Others will declare how pittifull they are, by helping men that are in diſtreſſes, and therefore if they might haue their wills, there ſhould not be ſo many puniſhed. But whoſe impunity doe they ſeek for? whom would they haue to eſcape either whip, or gaole or gallows? not ſuch as be vniuſtly accuſed: not ſuch as be overtaken with ſmall infirmities: not ſuch as ſhew themſelues moſt penitent for their faults; but thoſe that are ordinary, obſtinate, and impudent malefactours, and moſt pernicious and grieuous offenders. Theſe are as full of compaſſion as the Jewes were of mercy, when they cried to *Pilate*, *Barrabai*, *Barrabai*, let *Barrabai* liue and be deliuered.

Verſe 11. *He that tilleth his land, ſhall be ſatisfied with bread: but he that followeth the idle, is deſtitute of vnderſtanding.*

**H**E that tilleth his land) which is induſtrious and faithfull to doe good in any honeſt vocation, ſhall be ſatisfied with bread, ſhall haue competency of all things that are needfull for him: but he that followeth the idle, vaine fellowes, which giue themſelues to no good trade or occupation, and is idle as they are, is  
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*destitute of vnderstanding*, playeth the foole, and shall feele the smart and paine of it.

The opposition is, he that tilleth his land is wise, and shall be satisfied with bread: but he that followeth the idle, or is idle (for that is the meaning) is destitute of vnderstanding, and shall be filled with pouerty. So is the supply made. Chap. 28, 19.

The exercise of husbandry is a good and commendable vocation. He singeth it out, as a paterne or ensample of all the rest, that if men labour in any worke that is no worse than that, they shall be sure that no exception can iustly be taken against it. Many exhortations tend to it, as, *Prepare thy worke in the field*, Prou. 24. 27. Many reproofes and threatnings tend to it, as, *The slothfull will not plow because of winter, and therefore he shall begge in Summer*, cha. 20. 4. Many promises of blessings are to that purpose, as, *Thy barn shall be filled with abundance*, Chap. 3. 10.

First, it is the most ancient of all trades. God himselfe assigned it to Adam, and Adam made choise of it for his eldest sonne.

It is as much void of guile and deceit as any, and very profitable and commodious. The labour of men is for good vse in it; and the labour of beasts is gainfull; as he saith, *Where none Oxen are the crib is emptie, but much increase cometh by the strength of the Oxen*, chap. 14. 4. And in that respect there is a promise made vnto them, that they shall haue a part in mans plenty, and fare the better by mans welfare. *The oxen and the yong asses that till the ground shall eate cleane provender, which is winowed with the shouell and the fanne*.

It is necessary both for Prince and subiects, and all sorts of people. *The abundance of the earth is for all: and the King consisteth by the field that is tilled*.

Some can liue without flesh, and many without fruits, and more without fish, but none without bread. The Egyptians were not without fruits and fish, in the yeares of scarcity, as it is probable, nor *Iacob* without cattell, as it is certaine, and yet through want of come they were all in danger to perish.

Incouragement to them whose trauell is in it, that they worke cheerfully. They are of as good note with God for their seruice, if they be faithfull, as others whose trades are more gainfull, and better

better esteemed among men. The Merchants, and Goldsmiths, and Jewellers, and others of such places are not so often mentioned in the scriptures as they be, nor animated with so many consolations as they are: the grand promises for blessing on their labours, is made to them in speciall, and the rest must deduct their comforts from thence by proportion.

- 2 Reproofe of them that disdain this calling, scorning to be of it, or to put their children to it, as accounting, and calling them hindes, and clownes, and peasants, and contemptible persons, that be of that profession. It is a righteous hand of God vpon vs, that tillage is so much decayed, because it is no better regarded: and that there should bee so much detracted dayly from the employment of men, because there are so few men that are willing to be employed in it. Notwithstanding it is their great sinne, as may appear by the premisses, which doe what they can, for their parts, to defraud the land of so ancient, honest, profitable, and necessary a trade and vocation.

*Doct.*

*But he that followeth the idle, &c.* They that dispose themselves to idleness, shall neither want example nor company in it.

They shall haue all inticements and allurements to draw them to it, and hold them in it, so soone as they haue any inclination that way. They shall not be the first inuentors of that trade, but others haue vsed it before them, and diuers will practise it with them. They shall finde the yce broken to them, and a path beaten out for them, and all inducements to bring them into the snare.

*Reasons. 1.*

First, there are very many that are giuen to this sinne, as may appear by the manifold admonitions, rebukes and threatnings to them that liue in it. It is a sure rule to be obserued, that when the holy Ghost doth deale often, and largely against any euil, it is such as is hainous, and dangerous, and many are subiect to it.

- 2 Secondly, they are sociable and delight in company, and take pleasure to be diuers of them together. Experience confirmeth this, and maketh it apparant and manifest. How many doe sit together at drinking, and quaffing, and sursetting? how many doe flocke together to vayne playes, and idle sportes and pastimes? How many were wont to swarue together euery where, as in

*sundry*

sundry places they do still in that detestable course of wandering and roguishnesse? It may seeme to haue been no delightfull habitation to liue in want & penurie and disgrace in a solitarie wilderness, and yet that was haunted by them, according as Iob testifieth: *They were chased forth from among men: they shouted at them, as at a sheefe. They roared among the bushes, and under the thistles they gathered themselves.* Iob. 30. 7. 5.

Thirdly, they poyson each others heart, when they come together with such speeches, and exercises, as they are not easily reduced to any vertuous behaviour afterwards. 3

Admonition to looke to our selues, and our people, that the contagion of the society, perswasions, or examples of vnchristy persons, bring not eyther vs or ours to ioyne with them, or to be like vnto them. Seeing the number of them is so great, our watchfulness must be the more, that if we may, we shunne their company, if we maie not, yet to take a preseruatiue that we be not infected by them. Let this be remembred that though their number be great, yet there are none of them wise, and though they are presently full of mirth, yet they shall not long bee full of weal: and as they free themselves from the paines that other men take, so they debarre themselves from the plenty which others enjoy, and fall into that want which others escape.

*Is destitute, &c.* Every idle person is foolish. Though some of them haue knowledge, and that more than the greater part of them that be laborious and diligent, yet God will not vouchsafe it the name of vnderstanding, nor themselves the credit to be called wise men. The same that he affirmeth here, he doth stand to, and iustifie in an other place, repeating againe the selfe same words: *I passed by the field of the slothfull, and by the vineyard of the man destitute of vnderstanding.* And the consequence doth also argue as much, when he sendeth him to schoole to such a simple Mistresse to be taught, saying, *Goe to the Pismire, O sluggard: behold her waies, and be wise.* Prou. 24. 30. Prou. 6. 6.

First, true wisdom is neuer separated from faithfulness in ones calling, because it is euer ioynd with the feare of God, and the feare of God worketh in men obedience to the word of God, &

the word of God teacheth euery man *to labor with his hands*, (or otherwise) *the thing that is good*. Ephes. 4. 28.

2 Secondly, the want and miserie he plungeth himselfe into, doth shew that wisdome is away. For wisdome dwelleth with prudence, and maketh men prouident for themselves, their state and familie.

3 Thirdly, his conceitednes doth euidēt his follie: for, *The sluggard is wiser in his owne conceite, then seven men that can render a reason*, Pro. 26. 16. And then ye know how the case stādeth with him. *Seest thou a man that is wise in his owne eyes? there is more hope of a foole then of him*, Prou. 26. 12.

*Vse. I.*

Instruction, to be affraid of so dangerous a sinne that bringeth so much mischief with it. What can be more hurtfull and pernicious than it is? What can bring a man into greater miseries? It draweth men into euill companie; euill company will corrupt them with euill behaiour, and it and euill companie; and euill behaiour will bring them into an euill state, and robbe them both of their wealth, & good wit. No thecues can do so much, no tyrants can make such a spoyle, no fire can burne vp and consume those things that it can. They doe no more but bereaue men of their money and substance as it doth, and it taketh away their wisdome and credit as they doe not. When goods be gone, labour may get more, and friends may giue more to them that haue vnderstanding, or at least they shall haue peace in their hearts with God, and fauor with good men: but, when vnderstanding is lost as well as their wealth, what shall become of them? They know not how to recouer their state; they know not how to bear their wants: they haue no consolation in God: they haue no countenance from godly men, they haue (continuing in that sin without repentance) no sure hope of saluation in heaven.

Verse. 12, *The wicked desireth the defence of them that be euill, but the roote of the righteous groweth in.*

**V**When the vngodly doe come into perils, and afflictions, and troubles doe come vpon them, all their hope of helpe



help resteth wholly in men, and those not the godly which might direct them, or pray for them, but sinfull persons as bad as themselves, whose fauor and power they trust vnto, but in vain, for they are deceived by them; but the righteous are not or need not to be driuen to such shifts, the Lord Iesus Christ their root vndertaketh their preferuation, and doth not onely make a shew thereof, but effectually performeth it.

It is the propertie of sinners one to relie vpon another. It was an ordinary thing with the godly Kings and good people of Israel to preuent plagues and dangers by faithfulness and obedience to God, and to remoue them when any came, by humiliation & prayer to him: and it was ordinary with the wicked Kings, & sinfull people to procure plagues by rebellion against God, and to seeke reemedie, by flying from him to his enemies. Sometimes they reposed vpon AEgypt, as *Isaiah* complaineth, & threatneth them for it, saying, *Woe vnto them that goe downe into AEgypt for help, and stay vpon horses, & trust in chariots, because they are many, & in horsemen, because they are very strong; but they look not vnto the holy one of Israel, nor seek vnto the Lord.* Sometimes their confidence was *Asshur*, as *Hosea* layeth to their charge: *When Ephraim saw his sicknes, and Iudah his wound, then went Ephraim vnto Asshur, and sent vnto King Iareb; yet could he not heale you, nor cure you of your wound.*

First they are sensuall, and looke with a fleshly eye, and then there is great likelihood of helpe and succour to bee found at the had of many wicked men, because their power seemeth so great and their fauour so much towards such as are like to themselves.

Secondly, God is an enemy to them, and they bee enemies to good men, and therefore they haue no expectation to be relieved of him, or to bee comforted by them. And this is alledged as a cause why *Saul* consulted with the witch, because the Lord answered him not; neither by dreams, nor yet by *Vrim*, nor yet by Prophets. Thirdly they haue prouoked god so far, that he is purposed to execute his iudgments vpon them, & therefore they are left to themselves, to take such a way, as will worke them woe, but doe them no good. For it hath bene already declared in the former chapter

ter, verse. 21. that though hand ioyne in hand the wicked shall not be unpunished, And this maketh them liable to the curse that *Jeremy* denounceth, *Cursed be the man that trusteth in man; and maketh sleib his arme, and withdraweth his hart from the Lord.* *Jeremie. 17. 5.*

*Vse. 1.*

Instruction, to continue our faithfulness, that God maye continue his fauour and goodnesse to vs. If we seeke him in our prosperitie, we shall find him in our aduersity: if we serue him in our best safetie, wee shall be preferred in our greatest perils: if our hearts be open to receiue his word, his eies will be open to see our distresses, and we shall not need to sue to the wicked men for aid and protection. *xxxij.*

*1. Reg. 30. 30.*

Reproofe of their folly which cast themselves into such misery as that they cannot be safe without such miserable helpers. *Evill men must fall themselves, & how can they make other sinners to stand?* They must be condemned and executed, and can they set their companions at libertie? *A wretched case is that malefactor in, that hath no better friends than him that standeth at the bar in giewes & bolts arraigned by him.* It is as bad to haue the enemies sword to pierce ones sides without, as a ruinous house to fall on his head within. *The seauen and twentie thousand men whom the wall fell vpon in Aphek, were in as bad state, as the hundred thousand that were slaine in the field.* And it will appeare in the end, that all wicked men when confidence is reposed in them, are nothing else but swelling walles, and old rotten castles that are tumbling downe.

*Doct. 2.*

*But the roote, &c.* There is no danger to them that grow by faith in *Iesus Christ*. The tallest cedars, & strongest oakes are not fast seetled and firmly rooted, as is the lowest Saint and weakest Christian. In those kind of trees, the roote cannot defend the branches, nor bodie: the wind may breake off the boughes, and armes, and the axe may cut down the whole stocke without resistance, but our roote doth minister as much safetie as sappe to the whole Church and euery sprigge of the same. No stormes and tempests, no force nor weapons shall separate the least of his from him, nor any way make spoile of them.

*Reasons, 1.*

First, hee drieth vp the spring and fountaine of all hurts and dangers,

dangers, and that is sinne; the guiltinesse of it is taken away by remission, and the punishment by his suffering, and the power by his grace, & what then is the peril that we should stand in feare of?

Secondly, he maketh all his fruitfull, and the fruit is a fence to Gods trees, though mens be more beaten and broken by cudgels and poles for that which groweth vpon them.

Thirdly, euery one of them that haue Christ for theyr roote, haue God the Father for their dresser and keeper: *Iohn 15.* And therefore if any thing be hurtfull in them, he taketh it away: if any thing be wanting to them, he maketh supply: if violence be attempted against them, he resisteth it. This happinesse of the Church and vse of particular Christians doth God himselfe speak of, making profession of his provident care of them in the prophecy of *Isaiah*, Sing. saith he, *of the vineyard of redwine. I the Lord doe keepe it: I will water it euery moment: least any assaile it, I will keepe it night and day.*

Fourthly, one especiall part of the sappe that Christ the root of Christians doth send vp to his branches, is the spirit of prayer, and that maketh their prayers fit to come vp to him, and he maketh them meet to be presented to his father: now then in all their troubles they will surely cry to him, and whensoever they do cry he will more surely heare them, and whensoever he heareth them, he will most assuredly helpe them.

Instruction, to trie in what state we stand by the roote that we grow vpon. Euery man and woman, euery person that is descended from *Adam* is a branch of a tree; either growing naturally, as he was borne in the old stocke, and so he is subiect to Gods displeasure & iudgements; or els is ingrafted into Christ as being new borne, and so hath his part in Gods fauour and mercies. If we would therefore haue our harts at liberty, without dread of calamities and misery, we must draw all our safety from whence we deriue our saluation, and that is from the Lord Iesus our Saviour, and our being in him, and growing in him, and communion with him. Externall meanes will not suffice to secure vs from hurts without this inward medicine, and deliuerance from plagues by Gods owne hand will not comfort vs, without the respect of this cause.

Consolation

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*I say 27. 3.*

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*Vse. 1.*

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Rom. 8:11. Consolation to them that be in Christ; as the Apostle saith to the Romans, that there is no damnation to them, so the spirit saith here, that there is no danger to them: there is assurance that nothing shall keepe them from heauen and euerlasting life, and here is a warrant that nothing shall hurt them in earth, and in this life. That godly gloriation which is vsed there, against the enemies of our soules, may fitly also be vsed here against the enemies of our bodies. *If God be on our side, who can be against vs? Who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? Though Sathan and sinners would, yet they can doe nothing against vs that shall be for our hurt* and though God himselfe can, yet hee will doe nothing to vs, that shall not turne to our good.

Rom. 8.31:35.

Verse 12. *The euill man is snared by the wickednes of his lippen, but the wise shall come out of aduersitie.*

**A**S wicked men doe maliciously abuse their tongues to the hurt of others, so also many times they ouershoote themselves so farre as that aduantage is taken of their wordes to theyr owne perill and hurt, as on the other side the godly doe oftentimes helpe themselves out of troubles by the wisdom of their speeches.

Doct. 1.

They that haue euill tongues, doe most hurt themselves with them. This point we reserue to be handled in the sixt and seuen th verſes of the eighteenth chapter, where will be fitter occasion to handle it more fully.

Doct. 2.

*But the righteous shall come out, &c.* He is neuer destitute of a good helper in his troubles that hath a good tongue to deale for him.

He doth not heere, onely set downe the assurance that such as feare God haue to escape from their afflictions, but the meanes whereby they obtaine their deliuerance. God hath ordayned troubles for his people to be tried with: and he hath appointed the issue out, as well as the entrance in: and their enemies malicious words doe commonly worke their molestation: and their  
owne

owne Christian speeches doe vsually procure their peace and liberty.

First, the wrath of those that are incensed against them, is thereby much abated, if not altogether pacified. If they bee not wholly implacable, and such as haue cast off all humanity, milde and gentle speeches will mitigate their displeasure. *A Prince is pacified by staying of anger, and a soft answer breaketh the bones: Prou. 25. 15.* Reasons, 1

Secondly, words of truth being wisely deliuered will very much grace a good cause, to the satisfying of them that knew it not before, and the refusing of them that are false accusers, and the winning of their fauours that for mercy were not so well affected to them. 2

Hereof we haue an example in the prophecy of *Jeremie*: The Priests and the Prophets accused him to the Princes and people as a man deseruing to be put to death for his doctrine. He hath liberty to speake for himselfe; he prooueth his innocency, by shewing the author of all that he preached, and that was God giuing him a commandement to publish it: and the end that they should repent and amend their waies, and so escape the iudgements threatned. The Princes, and all the people presently were on his side, they spake for him, they cleared him of that crime, which was charged vpon him; they iustified his faithfulness in his ministry. *This man is not worthe to die (say they) for he hath spoken to vs in the name of the Lord.* *Jerem. 26. 16*

Thirdly, with godly and gracious words of prayer, godly men preuaile with God himselfe, as it was sayd of *Iacob*, and therefore no aduersity can preuaile against them. For this, and the vles thereof, see the eight verse of the former chapter, where are almost the very words of this present text, 3  
Gen. 32: 18

Verse 14. *A man shall be satiate with good things by the fruite of his mouth, and the recompence of a mans hands shall God giue vnto him.*

**A** Man shall be satiate with good things, &c. That is shall be recompenced by the Lord with great blessings, for the good vllage

vsage of his tongue, when he speaketh to Gods glory, and the edification of his brethren, or for iustice and equity in the behalfe of them that are wronged, and iniuriously dealt with. He will stirre vp men to loue him, and shew kindnes vnto him, yea those sometimes which be of great place, and able to doe him much good, as it is said, *he that loueth purenes of hart for the grace of his lippes the King shall be his friend.* Pron. 22. 11. But especially he himselfe will bestow vpon him all good things for this life, and graces for euerlasting life, and glory for life euerlasting. *And the recompence, &c.* And so shall euery mans good works be also rewarded with mercy and fauour, though there be nothing in them of desert and merit.

*Doct.*

Nothing shall be vnrewarded that is well performed in word or deede. This hath bin already handled in the eighteenth verse of the former chapter vpon these words, *He that soweth righteousness shall receive a sure reward.*

Vers. 15. *The way of a foole is right in his owne eyes, but he that beareth counsell is wise.*

**T**He way of a foole) The wicked course and behaviour of a full person, whom God reputeth a foole: (for it is not vnderstood of an idiot, as may appeare by the comparison betweene them, cap. 26. 12. *Seest thou a man wise in his owne conceit, there is more hope of a foole than of him*) *is right in his owne eyes;* he liketh of it, and alloweth himselfe in it, as safe and good for him to walke in, and consequently reiecteth all good aduice, and admonitions; *But he that beareth counsell,* which suspecteth his owne iudgement, and receiueith direction from them that are wise, and godly, and obeyeth it, *he is wise,* sheweth the wisdom that he had before, and learneth more, and findeth the fruit of it by good effect.

*Doct.*

The worse any man is, or doth, the lesse he seeth his euill. They that commit the most sinnes, haue hope that they stand guilty of fewest: they that fall into the greatest transgressions, imagine that their faults be the smallest: they that sink into the deepest dangers doe dreame of greatest safety: they that haue longest continued



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in rebellion against God, of al others, for the most part are slowest  
to repentance. These are they which are spoken of when it is said  
*there is a generation that are pure in there owne conceit, and yet are*  
*not washed from their filthinesse.* Obserue it in all sorts of sinners,  
and it will be found that the greatest offenders are furthest from  
all remorse for their offences: Papists and Idolaters doe thinke  
they merit at Gods hand; and deserue heauen for their idolatrie  
and superstition. Persecutors and tyrants, as our Sauour saith, will  
thinke they doe God seruice, when they kill Christians, and Mi-  
nisters, and Apostles. If men of smaller infirmities bee admo-  
nished of things amisse in them, it is not very hard to bring many  
of them to a sight of their offences, in so much as they will ac-  
knowledge themselues to be faultie, and thanke him that repro-  
ueth them; but when notorious adulterers, or drunkards, or blas-  
phemers be rebuked, what distemper, what rage, what fury doe  
they breake out into? as though a most grievous indignity were  
offered vnto them; as though most innocent men were vniuilly  
defamed. *Why is this out because*

Prou. 30. 12.

Ioh. 16. 2.

First, they are ouerwhelmed with the mist of darknesse, and  
couered with the spirit of error and ignorance: the diuell hath  
blinded their minds (as the Apostle saith) that all iudgement and  
vnderstanding is taken away from them. And S. Paul testifieth,  
that when he was in the worst case, he knew nothing but that he  
had been in the best: before he knew the meaning of the law, hee  
made no doubt but that hee had been aliue: but when hee sawe  
the sence and iustice of the commandement, he found sinne to be  
aliue, and himselfe to be dead: Rom. 7. 9. 10.

Reasons. 1.

2. Cor. 4. 4.

Secondly, the custome of sinning doth obdurate the heart, and  
deprive it of all sence of the sinne, though neuer so haynons: the  
feeling faileth, and lust with a greedie desire of satisfying it selfe  
in euill, increaseth every day to a fulnesse.

2.

Thirdly, the text it selfe yeeldeth a reason why they haue so  
good opinion of their owne waies, because they are led with  
pride, and heare not such as might shew them any thing to the  
contrarie. They haue allowance by word and practise from  
fooles like themselues, and their owne carnall reason doth con-

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sent with them: and then they take to proceede from enuy, what-  
soeuer is spoken against them.

use. 1.

Terror of conceited persons, which proceede on wilfully in  
their wicked waies, and no man can reclaim them. They are wise,  
they trow, hauing liued so long, to know what is good for them-  
selues, they are not now to learn how to serue God, and be saued.  
But the wise God calleth them foolish men: hee saith that their  
streight way is crooked, and their safe way is dangerous, & that  
the issues thereof are the waies of death. When they take them-  
selues to be happy he iudgeth them miserable; when they looke  
for welfare, hee threatneth woe: when they presume of a  
blessing, he pronounceth, and will accordingly execute a curse.  
Hereof speaketh *Isaiah*, *Woe to them that are wise in their owne*  
*eyes, and prudent in their owne sight:* They make themselves odi-  
ous to God; they flie from repentance, they shun reformation;  
they run into destruction.

Isa. 5. 21,

1. Tim 6. 5,

Confutation of them that imagine a good meaning towards  
the seruice of God, & their owne saluation to be sufficient, what-  
soeuer their meanes be which they vse. If their mind bee to haue  
their waie good, they thinke it cannot be euill, if there bee a wil-  
lingnesse that it should be streight, they rest assured that it wil not  
be crooked. But if the opinion and willes of men bee of such force  
to rectifie their waies, what way would not lead to saluation? we  
shewed before that such as murdered the Saints of God thought  
to serue God, and be saued by it. Why then was not *Paul* in as  
good case before his conuersion as afterwards? *Men of corrupt*  
*minds, and destitute of the truth, thinke that gaine is godlines,* why  
should not many couetous men then enter into the kingdome of  
heaven? A traoueller in his iourney may wander out of his waie,  
notwithstanding his meaning to goe right, if he will make no en-  
quiry for it. And no trade or science is attained vnto, by the wil-  
lingnesse of hauing, but of learning of it.

3.

Consolation to them that are not confident of themselves to  
leane on their wisdom: but enquire for direction in the booke  
of God, and take aduice and counsell from his seruants. Though  
the world deeme them fillic soules and voide of wit, yet the Lord  
esteemeth

Prou. 16.

esteemeth them for wise and men of vnderstanding. And so will he proue them, and so shall they find; and so by euent in the end shall others well perceiue.

Verle. 16. *A fooler wrath is made knowne the same daie, but a prudent man conuerst shame.*

**T**He meaning of the holy Ghost is not to condemne all kind of anger: for it is one of the powers of the soule which God created as an ornament in men, & godly anger is a part of Gods Image in him, and a grace commended in *Moses, Elias, Elsha,* & our Sauour himselte, and he that is alwaies altogether destitute of this doth prouoke God to be angry with him, for want of zeale and hatred of sin, but it is a passionate anger that is here reproued, which is not a power of the soule but an impotencie. He that conceiue the other is an agent, and doth a seruice to God: but he that is moued with this, is a meer patient, and sin hath in that case preuailed against him. Now it is said that a fool wil be known the same day, that is, suddenly and speedily, as soone as hee is prouoked, he will shew it by outcries, reuilings, or threatnings; or other such like signes of choller: But a wise man, so farre as his wisdomeworketh, and his naturall corruption and infirmitie breake not out, will hide shame, that is, will suppress his anger, and passe by the iniuries offered to him, and not disgrace himselfe by returning reprochfull speeches to him that hath done him the wrong.

They much bewray and lay open their follie that are giuen to be hasty to anger.

Doct.

God did see it before within, but now men shall also discern it without: that which formerly did lurke in the soule will breake out by this into sight. It will shew it selfe in their countenance, in their gestures, in their words, in their actions. And therefore it is said that *the discretion of a man deferreth his anger, and his glory is to passe by an offence.*

Prou. 11. 11.

First the originall and roote of this rash and hasty anger is sinfull and euill: it proceedeth from the corruption of nature: it is the worke of the flesh, and a limbe of the old man. Gal. 5. 20.

Reasons.

Col. 3. 8. That holy anger against sinne and Gods dishonor doth not come so easily, nor is so readie at hand; that must be laboured for, and obtained by prayer and other godly exercises; and when there is cause of it, our flesh is very willing to entertaine it.

Secondly more specially, pride & a high mind that disdaineth to beare any indignities, doth kindle it, and cause the flame thereof to breake out so violently.

Thirdly, for the manner there of, it is inconsiderate and without all iudgement, taking those to bee enemies that are friends, and those to be offences that are kindneses, and those offences to be the greatest that are the least, and that to deserue much blame and punishment which is to be passed by with silence.

Fourthly the effects of it are dangerous, as *S. Iames* saith, *that the wrath of man worketh not the righteousness of God*, Iam. 1. 20, And this scripture, that *he that is hasty to anger committeth folie*, yea exalteth folly, Prou. 14. 17. 29. as shall be shewed more particularly in that place: And our Sauour, that he that is angrie with his brother vnaduisedly shall be culpable of iudgement. And hee that shall raile with all and call his brother fool, shall be pnnished with hell fire. Mat. 5. 22.

vse. 1.

Instruction to vse meanes that our hearts may bee stored with the wisdom which is from aboue, that is peaceable and gentle, Let vs not take in the sink of other mens faults to annoy ourselues with the vnflattery smell of them, and therewith to be defiled and made as vnflattery to others. He that will take all aduantages of wrongs done to him shall wrong his owne name with infamie; & he that couereth the shame of others in priuate iniuries, doth actually publish his owne praise, as the holy Ghost saith, *It is a mans glorie to passe by an offence: it is his honor to cease from strife* Prou. 19. 11. & 20. 3. Consider how amiable and louely a grace this mildnes, this meeknesse, this long sufferance and forbearance is: it declareth wisdom, it winneth credit, it draweth loue; it pearceth their harts, if any thing can, that are so spared; it bringeth comfort to our owne souls for the assurance of Gods mercy in pardoning of our finnes.

2

Reproofe of them that for credites sake because they would not be counted fooles will rise into euery worde that is spoken, and

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and euery action that is done against them. And so to auoyd the name of fooles, they will doe the works of fooles, and to haue the reputation of wise men, they will practise that which is contrary to wisdom: they will shame themselues in desire of honour, and bring contempt vpon their owne heads, in hope to be much regarded. When they shew themselues much displeased, it seemeth to them that they are much feared, and indeed they are much despised: great heate with offer of reuenge, they thinke will be impured to great courage and magnanimity, but God and wise men ascribe it to folly and debility. It is a certaine rule of truth, that he is most valiant, that is most patient: and so getteth the victory that ouercommeth euill with goodnesse. And no conquerer is so mighty, as he that subdueth his owne passions and distempered affections. For so doth the Lord himselfe who is the fittest vmpire in this and all other causes, set downe his award; *Hee that is slow to anger is better than the mightie man: and he that ruleth his owne minde, is better than he that winneth a Citty.*

Rom 12:12:

Prov 16, 31

*Ver 17. He that speaketh truth, will shew righteousness: but a false witness vseth deceit.*

**H**e that speaketh, ordinarily in his common speech, that which is true, will shew righteousness, that is, will cary himselfe iustly, and further righteousness with his testimony, when he shall be publicly called thereunto. But a false witness, a false man becoming a false witness, will vse deceit, will make a shew of truth, and peradventure vtter some part thereof, but with such craft and cunning, as shall be contrary to righteousness, and hurtfull to any good cause.

*He that speaketh the truth, &c.* They that vse not their tongues to the truth in priuate, can hardly be brought to deale truly in publike.

Deut. 1.

There must be as well a trayning of that to make it fit for equity and iustice, as of the hands, and other partes of the body to make them skilfull in handling a weapon, and bearing of armes, and doing of other feates that belong to a souldier. As no man is meete to be made a publike person, and to be called to eminent place

place either of magistracy or ministry, that hath not before declared his worthinesse by shewing forth those vertues, and excellent qualities which the holy Ghost prescribeth in the scriptures: so likewise is not any competent for any worke that is publicke, vnlesse his former conuersation vpright and honest, commend him vnto it, but least of all if the contrary be found common and ordinary with him. The rule which our Sauour giueth in another case, will hold as firmly in this. *He that is faithfull in the least, he is also faithfull in much: and he that is vnfaithfull in the least, is also vnfaithfull in much.*

Luke 16:10.

Reasons. 1.

First, the mouth of the man is the mouth of the mans treasure: that which he speaketh he best loueth: that which is most in the lippes, hath greatest place in the heart. If therefore the truth be deare vnto him, he will assuredly shew it forth, when he shall stand for that purpose before God, and his substitute, and doe so good a seruice of loue and piety: but if he haue any fellowship with falshood, he will now take part with it, beeing voide of the feare of God, and afrayd to displease man, and hauing so fit opportunity to gratifie his fleshly friends, and to procure thanks, and recompence to himselfe.

2.

Secondly, no man exerciseth the truth at any time conscionably but by the spirit of truth, and that directing mens hearts at other times in matters of lesse waight, will not faile them at their greatest neede, when they are to performe a duety of so great importance: and so on the other side sathan hath the disposing of their tongues that giue themselves to lying: he is their Father, he teacheth them their trade, and tasketh them in their worke, and they be wholly at his commandment: and who doubteth but that he will command them to be on his side, and to take against the truth so farre as the knowledge of the truth shall make against his practises?

V/c.

Instruction, for them that would not fall to false witness-bearing, that would not incur the displeasure of GOD, and hazard the losse of their owne credite, that they acquaint themselves with true speaking in all theyr words, so as it may be familiar with them when they are in any cause to bee depose: that they deale soundly in the company of few, least they shew their falshood



falsehoode in presence of many: that they hate all lying among the meanest, and thereby auoide it among the greatest.

2. To iudges, and magistrates, and all ministers of iustice, that they be verie circumspect, so farre as in them is, what manner of persons they admit for Iurours, and Quest-men to deliuer vp verdicts: or to be accusers, or witnesses for giuing in of euidence: & well to list the testimony of the that are wont to faile of fidelity, lest as they vse to fill mens eares with vntruths, so they also defile the place of iudgement with periurie, and vniustice. How manie righteous men may a few such deceiuers turne out of the right way: what wrong may they offer, what hurt may they doe, what mischief may they work both in oppressing them that are innocent and clearing of the wicked?

*Will shew righte confesse, vs selfe deceite, &c.* The speaking of true words is no note of a faithfull man, vnlesse it be in due manner, and plaine meaning.

False witnesses do not alwaies vtter flat lies, and palpable vntruths: for then they would be soone espied, and quicklie conuinc'd, and easily confuted: they would be censured of euery mā, and credited of no man: but their fraude is couered with a faire shew of veritie, as slips of copper appeare to be good coine, when they are gilded ouer. The promise of euerlasting life is not giuen to all that speak the trueth, but only to them that *speake the truth in their hearts*, that is, in sinceritie and vprightness. The diuell himselfe did speake that which was true, and euen the wordes of holy truth to Iesus Christ, when he said that God had giuen a charge to his Angels to hold his people in their hands, that they should not dash their foote against a stone: but it was guilefully deliuered, a materiall part beeing suppressed, and the rest peruerted to draw him to sinfull presumption. It was a true information that was giuen to *Saul by Doeg*, that *Abimelech* the Priest had ministred both *foode*, and *weapon* to *Dauid*, and by the *Ziphims* that *Dauid* hid himselfe in the wood by them. It was a true information that was giue to *Nebuchadnezzar* by the Chaldeas that *Shadrach, Meshach, and Abednego* would not serue his Gods, nor worship the image that he had set up, & it was a true information that was giuen to *Darius* by his princes, that *Daniel* regarded

Psal. 15. 2.

Math. 4. 6.

1 Sam. 22. 10.  
& 23. 19:

Dan. 3. 12:

Dan. 6, 13:

not the decree that he had sealed, but made his petition threentimes a day: but all these true informations were made by false men, of deceitfull lips and malicious hearts for wicked purposes.

Reasons, 1

First, God heareth our words, beholdeth all our proceedings, he looketh to the heart especially, and obserueth likewise the manner of our testimonies, not onely what is vttered, but how much, whether all that ought to be, or more then should bee, or the iust measure that is required, and onely they that can approve themselves to him, for sincerity and vprightnesse are to bee reputed faithfull, and the rest are but crafty dissemblers.

2

Secondly, if true words alone would passe for currant without further respect of drift, and manner, those things would be many times separated which God would haue alwaies ioyned together and those things would be made opposite, which hee appointeth to be subordinate one to another: truth is oftentimes spoken without lone that will peruert iustice and true dealing, and stirre vppression and violence, as is to be seene in the former examples. But so it must not be, a breach must not bee made among those that are euer to be knit together, with an vnseparable bond of vnion, *Thou shalt sweare*, saith the prophet, *the Lorde lieth, in truth, in iudgement, and in righteousness*: that is, thou shalt truly, rightly, and righteously professe him, and take an oath by him, when thou hast a cause, and calling to sweare, and accordingly dispose of all the rest of thy speeches.

Jerem. 4, 2.

Vse 1.

Instruction so to order and guide our lippes in all that we say, that men may finde nothing but verity in the matter which wee declare, and God may see nothing but sincerity in the end which we propose. And so though wee bee sisted, yet wee shall not bee shamed; and though there be accusations (as the truth must look to be quarrelled withall) yet there will be no conuictions, so long as an vpright heart doth cleere vs. *avert his e*

3.

Reproofe of guilefull persons whose trade is to be painters of bad causes. If any man haue ragged, torne, and rotten matters in hand, which every honest man reiecteth, let him come to them, and they will set such colours and pictures thereupon, as shall make them appeare very beautifull. But let them know that they shall make themselves to be base, and God will bring such cunning

ning deceiuers (as he hath already dealt with diuers & equiuocant sophisters) to shame and contempt,

Verf. 18. *There is that speaketh words like the pricking of a sword: but the tongue of wise men is health.*

**T**Here is, a brood and company of sinfull fooles, which speak words like the prickings of a sword, that is, dangerous, and pernicious, which pierce deeper to the hurt of mens names and states then the edge and point of a sword doth to ones body. But the tongue of the wise is health; their speeches are wholesome and helpfull both to themselves and others.

No weapon is more hurtfull then a wicked tongue. Among *Doct. 1.* all the complaints which the godly, and Gods owne spirit make against the wicked in the scriptures; they seldom complaine of any thing more then of their virulent and pestiferous mouthes. It is said of flatterers, *that their words are more gentle then oyle, and yet they are swords:* P<sup>sal.</sup> 55. 21. It is said of false accusers, such as Deeg was, *that their tongues are sharper as furs: that are deceitfully,* P<sup>sal.</sup> 52. 2. It is said of false witnesse bearers, *that they are like hammers, and swords, and sharpe arrows,* P<sup>rou.</sup> 25. 18. It is said of all sorts, and of euery one of them, *that their throat is an open Sepulchre: they haue used their tongues to deceit, the poison of aspes is under their lipps.* Ro<sup>m.</sup> 3. 13.

First, they cause swords to be drawn, and blood to be shed, and *Reasons. 1.* men to be slaine, and much mischief to be wrought. Abimelech and his brethren the Priests, were killed by the tongue. Naboth and his sonnes were killed with the tongue. Our Sauour Christ himselfe was killed by the tongue; as Peter chargeth vpon them that procured his death: *Him haue yee taken by the hands of the wicked, and haue crucified and slaine: you desired a murderer to be giuen you, and killed the Lord of life,* A<sup>cts.</sup> 2. 23. & 3. 15.

Secondly, the sword, or any other weapon can onely hurt them that are present, and in place neere to it: but the stroke of the tongue will light vpon them most daungerously that are absent, and farre off: no place or distance can helpe against it; and one man may doe mischief thereby to a great multitude. Deeg

2: Sam. 22, 19: with one breath destroyed the whole City of Nob, both man and woman, both child and suckling, and yet was not present at it. VVhat a slaughter would *Haman* haue made throughout the whole Persian Monarchy, if the Lord had not wonderfully prevented it.

3 Thirdly, when men be assaulted with weapons, others will be ready according to their power and opportunity to succour and defend them, or to pity them for the wrong and violence which they sustaine; but a malignant tongue causeth others to smite those whom it smiteth; either by reporting that which it affirmeth, or by belieuing that which it reporteth.

4 Fourthly, the sword can onely wound the body, and take away the naturall life, and when the breath is gone the paine is ended; but a pestilent tongue may poyson the soule, and deprive men of euerm-lasting life, and bring vpon them perpetuall torment for euer.

*Ps. 1.*

Admonition to be wary how we carry our tongues, that they be safely put vp from doing of hurt, and neuer vn-sheathed, but when we are to strike at sinne, and to skirmish with sathan. It is not good to make frayes with our brethren, and to draw vpon their names: If we cannot vse our weapons better, the Lord will bind vs to the peace, and take order that his people may go more safely by vs.

3 Instruction to auoyd the company of such sinfull hacksters, that are neuer without such deadly weapons. What can a Christian doe or say, or omit, that will not set their tongues on worke? And how can they open their mouthes to speake with their tongues, but that they must needs spit venome? If they be angry, they utter raylings, and reuillings shall haue sharp points, & keene edges: if they be merry, they will persecute with taunts and girds, & biting iests: howsoeuer they be disposed they will vomit out impious othes, and blasphemies, or such other corrupt speeches as will eyther bring griefe, or infection. 2. To be alwayes armed, and well fenced against the, because we shall haue necessary occasions diuers times to be in presence with them. That therefore we seeke protection from God by prayer, as the Prophet did, say-  
*Ps. 140. 1, 3. ing: Deliver me O Lord, from the euill man: preserve me from the euill*

*cruell man; which sharpeneth their tongues like a serpent, adders poison is under their lippes.* And withall let vs put on innocency: for that will repell their strokes, and ward them off, that they shall neuer hurt vs deadly. True it is that none are so much layd at, as they which are most blamelesse, the greatest accusations, and threatnings, and scoffes are against them; but yet they escape best of all others, because they are least lyable to all those kind of cursed speakings.

*But the tongue of wise men, &c.* It is the property of good men *Doct. 2.* to vse their lippes to doe good with them. This point hath been in some part already handled, in the second clause of the sixt verse, and we purpose, if it please God, to stand more largely vpon it in the fifteenth chapter, verse 4. where is sayd, that *a wholesome tongue is a tree of life.*

*Verse 19. The lippe of truth shall be stable for euer, and a lying tongue but for a moment.*

**T**He meaning is, that such as speak the truth in vprightnesse will not vary in their talke, but tell the same tale againe, and belike to themselves in that which they shall say, whereas lyars be in and out, affirming and denying, and speaking contradictions in the same matter.

Onely true men are constant in their words. *Doct.*

They goe not from that which they haue well spoken, as they will not stand to that which they haue sayled in, as *Iob* professed of himselfe, saying, *I will lay mine hand vpon my mouth. Once haue I spoken, but I will answer no more, yet twice, but I will proceede no further.* This caused the Apostle *S. Paul* so seriously to clear himselfe of all lightnesse and vnconstancy, that the Corinthians should haue no suspition that with him should be *yea, yea, and nay* *2 Cor. 1. 18.* but that his promises, and preaching, and purposes were stable and firme, and vnchangeable.

First, their matter will helpe their memory: for that which is truth once, will be truth euer, so that the same ground and subject remaineth still to reapeate, and reiterate, as was to be spoken of at the beginning. *Reasons. 1.*

- 2 Secondly, the same spirit that worketh a loue & conscience of the truth, wherby men are made to be true, doth neuer cease to be the same: therefore as it seasoneth the heart, & guided the heart at the first, so it will stablish the heart, and direct the lips to the end. For sincerity, and vprightnes is of all things most durable, & least subiect to alteration and change. And that *S. Paul* assigneth for a cause of his vnvariable constancy, that hee minded not those things which he did mind according to the flesh, whereby there should be with him, *yea, yea, and nay, nay*, 2. Cor. 1. 17. Now liars doe want all these helpes: they had neede to haue good memory, to remember what they sayd before, least they tell a contrary tale: for the thing related cannot put them in mind of it. For they vse not to frame their words to the verity of the matter which they speake of, but to the seruing of their owne turnes, and effecting of their purposes, as hee speaketh of the vnconscionable chapman; *It is naught, it is naught, saith the buyer: but when hee is gone apart he boasteth.* A notable example of a wandring, vnregenerate, and vnstable tongue speaking contrarieties almost with the same breath, is to be seene in that blasphemous rayling *Rab. Shaleh* whom the King of Ashur sent against Ierusalem in the time of *Hezekiah*. In the entrance of his speech he seemed to be all for the Lord: he taxeth *Hezekiah* for taking downe his his places and altars, hee pretendeth obedience vnto him, as though he came thither by his commaundement, saying; *The Lord saide, Goe vp against this Land, and destroy it.* But before he had made an end, the Lord God of Israel, and the Idols of the Gentiles were all one with him. And therefore hee matcheth him with the conquered Gods of *Hamath*, and of *Arpad*, and of *Sepharnaim* &c. that seeing they could not deliuer their countreyes out of his hands, the Lord was not able to deliuer Ierusalem from him. The lying miscreants in the Psalmes are bragging of the liberty and freedome of their tongues, beeing altogether slaues and drudges to Sathan, lust, and lewdnesse. Though it be neuer so much against their knowledge, though it lye neuer so heavy vpon their conscience, though it turne to their perpetuall shame and disgrace, yet if the diuell, and the corruption of their hearts, will haue them to speake, they must affirme it, if to deny, they must gaine-  
say

Prou. 20. 14

Isai. 36. 7. 10  
19. 30.

Psal. 12. 4.



say it, and eate their wordes, how vniustly and impudentlie soe-  
uer.

Instruction to be aduised in our speeches, that we vtter nothing  
but that which will become vs to speake againe, and is law-  
full to performe. It was a fault in *Dauid* to swear so peremptorily  
that he would kill *Nabal*, his familie, and euery mothers child of  
the. It was his stability in goodnes to breake off such a purpose, &  
neither to say it againe, nor do it at all. And it was the rashnes of  
*Peter* to be so resolute in promising that which was not in his  
power to performe. It was to be imputed to his conceitednesse  
and not constancy, that he stood so stiffely in denial of that which  
Christ told him would come to passe, and gaue no place therein  
to our Sauour, but had the last word of him. It is wisdome then  
to foresee the euent that are like to follow: If wee affirme ought,  
let vs know our warrant and ground, that we are able to proue it:  
if we denie any thing, let the case be cleere that it be not prooued  
against vs: if we vndertake any thing, let vs be fully assured that it  
is lawfull, and meete; and possible for vs to doe it. And yet this  
sufficeth not vlesse there be soundnesse and sinceritie without  
carnall respects in our sayings. If the end bee not good which is  
aimed at in speaking, if the heart be not faithfull of him that spea-  
keth, there can neuer be any firmnesse or certeinty in the spee-  
ches. *There is no constancy*, saith *Dauid* concerning the wicked, in  
their moues, within they are very corruption. For other vses that  
might haue been made of this point, looke in the tenth chapter,  
and twentieth verse.

Psal. 8:9

Verf. 20. *Deceit commeth to the heart of them that praclise mis-  
chiefe, and ioi to the counsellors of peace,*

**D** *Deceit commeth to the heart, &c.* that is: sorrow and grieve  
commeth to the hearts of them that plot mischief against  
others by aduise, or attempt, when they shall find themselues de-  
ceiued in their deuises. But such as vse their thoughts and words  
to mone men to be at peace with God, and their neighbours, and  
to walke in the waie of peace and good prosperitie, shall not falle  
of the comfort of their faithfull and whole some counsell.

Craſtie

Doct. 1.

Craftie persons shall feele the smart and woe of their own subtil practises.

Chap. 11: 18:

When their hearts take pleasure in inuenting of euill, they must be put to the paine to beate the burden of their euill inuentions. Vexation and mourning are not so meete for any, as for them that studie how they may vex their brethren, and bring them to mourne. As we haue already shewed that wicked works deceiue them that doe them, so for the same causes it will appeare that the warping of sinfull courses wil turn to their hurt that imagine them.

Reasons. 1.

Prou. 14, 22.

First their successe will not answere to their expectations, they shall faile of that which they fully assure themselues of: as it is said, *Do they not erre that imagine euill?* Where the question is not proposed in way of doubting, but of certainty, as of a thing that is cleere and manifest, and in no wise to bee gaine-said. Neuer any man of an hurtful hart had his will satisfied, and his desire fulfilled to his contentment, and consequently according to his hope. Women commonly haue paine breeding of child, and pangs in trauell, and comfort when they are deliuered: but malicious men conceiue ioy al the time that they go great with their purposes, & most when they are bringing forth, and nothing but anger, and sorrow, and shame, when they see nothing but a mishapen monster, to be borne vnto them.

2.

Secondly, though they seeme to perceuaile for a time, and effect their purposes so as their hearts wished, yet somewhat hindreth their full comfort for the instant, as it did *Hamans* and *Achabs*, and all be ouerturned in the ende, and themselues be ouerwhelmed therewith, as the case of *Haman*, and *Daniels* aduersaries testifieth.

3.

Thirdly, though they should work their willes, & bring their purposes to passe and escape vnpunished, as long as they liue, yet because there is a iudgement to begin when life is ended, they are nothing the better for beeing spared so long. All their cunning, all their craft, all their wiles and shifting will not serue the turne to wind themselues out of the woe that is denounced against them, and the wofull punishments that shall be executed vpon them.

Instruction

Inſtruction that we uſe our thoughts and mindes to better meditations and ſtudies, then to nourish that by Art which groweth too faſt by nature. Our fleſh breedeth an apineſſe and inclination to doe euill; and become hurfull that we ſhall not neede to beate our braines about it, but rather haue cauſe with all carefullneſſe to bethink vs how we may ſhun & auoide it. Let vs leaue that craft to the diuell which is the maſter and teacher of it, who laboureth to haue all to be his apprentices, and is moſt ready to informe every one to bee moſt expert and ſkilfull in that damnable trade of craftines. But neither himſelfe from the beginning of the world to this day hath gained any thing by it, but deſperate madnes and vexation, beſides euerlaſting damnation to come, neither any one of his ſeruants of all the millions of millions that haue learned of him, hath in any one thing bin the better by it, but euery way vnterrible the worſe.

Conſolation to the poore, ſimple, and harmeleſſe ſeruants of God, againſt whom the euill is intended, that it ſhall rebound vpon the authors, and returne vpon the practiſers, and neuer light vpon them. Many hearts are wiſhing their hurt; manie minds are muſing how to worke it; many tongues are conſulting who ſhall do it; manie hands are readie to execute it: many mouthes inſulting ouer them that ſhall ſuffer it, and all this while the only watchman of Iſrael, and the keeper of the Church doth laugh them to ſcorne. He maketh their minds to miſtake that which they looked at: he maketh their hearts to bee filled with feares: he maketh their tongues to beſpeake their owne miſerie: he maketh their hands to be hurtfull to the meſelues: and hee maketh his people to ſit ſafely in the miſt of them. And this is truly affirmed by *Eliphaz*, and warranted by the ſpirit of God in the book of *Iob*. *He ſcattereth the deniſes of the crafty: ſo that their hands cannot accompliſh that which they do enterpriſe. He taketh the wiſe in their craftines, and the counſell of the wicked is made fooliſh. They meet with darkneſſe in the daie time, and grope at noon day as in the night. But he ſaueth the poore from the ſword from their mouth, and from the hand of the violent man.* Iob. 5. 12. 13.

But to the counſellers) Hoſeome counſell is comfortable to Doct. 2. them that giue it, as well as profitable to them that take it.

If the tongue perswade to that which is right, and the heart agree with the perswasion of the tongue, whatsoeuer successe his words doe find in others, he is sure to finde ioy and gladnesse in his owne soule. The same blessing which *Dauid* pronounced vpon *Abigail*, for procuring of peace by her counsell, the Lord doth promise and pronounce, and will performe to euery one whose affection and behauiour is like to *Abigails*. *Blessed saith hee, bee thy counsell, and blessed be thou, which hast kept me this daie fro coming to shed blood.* And our Sauour extendeth it generallie to all that labour vp rightly, and in due manner to make peace, saying, *Blessed are the peace makers: for they shall be called the children of God.* Mar. 5. 9.

1. Sam. 25. 33.

Reasons, 1.

First, no man can soundlie seeke to reconcile man to God, or one man to another, or giue direction for his neighbours welfare, vnlesse he himselfe be reconciled to God, and peaceable towards men, and haue Christian loue in his heart: and those graces are neuer separated from holy comfort and gladnesse. For the same sappe that sendeth forth the one, doth in like manner also yeeld the other, as the Apostle testifieth, *The fruite of the spirit is loue, ioy, peace, &c.* And in another place, *The kingdome of God is not meate, and drinke, but righteousness, and peace, and ioy in the holie Ghost.*

Gal. 5. 22.

Rom. 14. 17.

2

If their counsell be embraced and followed, the good effect thereof with Gods blessing will minister cause of reioycing, besides thanks and kindnesse which the parties holpen by their counsell will yeeld vnto them: as *Dauid* to *Abigail*, and *Naaman* to *Elisha*, and the *Saylor* and *Lydia* to *Paul*: A&C. 16. 17. 33. 34.

3.

Isai. 49. 4. 5.

Thirdly, though their aduise be reiected, yet as *Isaiab* saith, their reward is with the Lord, and they shall be glorious in his eyes. And their faithfull dealing wil bring them both comfort & praise as *Ionathan* found in seeking to pacifie his fathers displeasure vnjustly kindled against *Dauid*.

Vse.

Instruction to moue vs to be frequent, and diligent in so good a seruice, whereof there is so much neede, and opportunity of imployment (for worke may be had euery where) and so good a recompence for our trauell, as ioy is, and therefore Gods fauour, and therefore Gods blessing with eternall glorie. And what though

though there be oppositions against vs, as all faithfull peace-makers shall meete froward persons that will bee vnpeaceable, yet if the God of peace be at peace with vs, and protector of vs, what cause haue we to stand in any feare? hee would not promise vs ioy vnlesse he were resolved to performe itt and he would not incourage vs to be ioyfull, vnlesse our state were safe and happy. And why then are we so timorous to speake when we see dissention among equals, contempt of superiours, oppression of inferiours, sinning against mens owne soules, and warre against the Lorde himselfe? It is because we would not giue offence? It is an offence to be silent at the offences committed against God, & the hurt that men doe to themselues and their neighbours. Is it because we would auoide trouble and displeasure, and keepe our selues from griefe and sorrow? The waie to doe that is to please God, who can make them whose anger wee feare, to fauour vs, and bee meanes of our peace and consolation. But in counselling of peace wee must looke to these things, first, that we be iustly called to deal in that particular case, least meddling with the strife that belongeth not vnto vs, we be as one that taketh a dog by the eares. Sec. Prou. 26. 17. condly, that we make no attonement betweene wicked men in their wickednesse, as Hester would not make Haman and Absurms friends when they were fallen out: for how much concord had been between Haman and the King, so much discord would haue been betweene the King and the Church. So that in setting agreement betweene man and man, it is good to set variance betweene a man and his sinne, and to leaue sinfull men at variance, whose reconciliation doth tend to the dishonour of God and the hurt of his people.

Reproofe and terror of makebates, which are counsellours of vs. contention, of sinfulnessse, and wrong doing: which shall be handled in a fitter place, when we come to these words: *Without wood the fire is quenched, and without a talebearer strife ceaseth.* Cha. 26. 20. In the meane time let them bee admonished that incense great men, as Landlords, and Magistrates, and maisters, against their poore, weake inferiours that liue vnder them. The Lord will heare their cries and groanes, not onely against the mightie ones that lay too heauie burdens vpon them but also against all those that

that haue been meanes and causers of it. And be this remembred withall on both sides, as well on their part that be so easily perswaded to rigour and cruelty, as of theirs that moue them to it, or incorage them in it, that this aduise doth not onely imbitter them against their vnderlings, who seem to be al together in their power, but also imbouldeneth them against their maker, who onely hath all power and soueraignety ouer the m.

Verse. 21, *The punishment of iniquity shall not befall the iust, but the wicked are full of euill.*

**A**fflictions and corrections may come vpon the righteous, but no reuenging curse tending to destruction, as if they were abiects. But the wicked are full of euill both of guiltinesse and continuall practise: according to the corruption, of their hearts, which the righteous are purged from, and therefore also of those punishments which the righteous escape.

Doct.

Though the Lord afflict the godly, as well as the godlesse, yet it is done in farre different manner.

He commeth as a father in mercie and mildnes to the one, and dealeth as a Iudge or rather an euemie, in wroth & seuerity with the other. He commeth with his pruning knife to cut off the superfluous sprigges and braunches of the one, and with a keen axe in his hand to hew down by the roots the stocks & bodies of the other. And this difference is spoken of in the foureteenth chapter of this booke, vers. 32, *The wicked shall be cast awaie for his naughtines: but the righteous hath hope in his death.* And this difference is spoken of in the seauen and twentieth of Isaiah, verse. 7, *Has he smitten him, as he smote those that smote him? or is he slaine according to the slaughter of them that were slaine by him?* That is hath the Lord plagued Israel his Church and people in such a grievous manner as he hath destroyed their enemies? it is manifest he hath not. And this difference is spokē of in the eight chapter to the Romans verse 1, *that there is no damnation to them that are in Christ Iesus that walk after the spirit, as there is to them that walke after the flesh.*

Chap. 11, 31.

The foure reasons wherewith the last doctrine of the former chapter



chapter was proued, doe evidently confirme this point: and therefore to auoyd prolixity, and vnnecessary repetitions, we refer the reader to that place.

Instruction, to labour to be vnlike to sinfull men in behauiour as we are desirous to haue a better condition. Let vs set our selues as enemies against the dominion and kingdome of iniquity, as they do yeld themselves to bee subiects and slaues vnto it: let vs seeke to cleanse our selues from all filthinesse both of the flesh and spirit, and be filled with the graces of the holy Ghost, and the fruites of the same, as they are full of sinnes, and ynrighteousnesse.

For the wicked not to conceiue the better of their owne case, nor the godly to like the worse of theirs, because externally all things seeme to happen alike to both sides: for there cannot be so great a disparity betweene any earthly things, though neuer so contrary one to another, as there is betweene their estates, notwithstanding that in shew and appearance they are alike.

Verse 22. *The lying lippes are abomination to the Lord: but they that deale truly, are his delight.*

The sense is plaine enough of it selfe, if the supply be made of that which is vnderstood in both the clauses. The Lord abhorreth lying lips, that is, those persons that abuse their lippes to lying, which will also be false in their deeds: and he is well pleased with them that deale faithfully, which will likewise be true in their words.

Every lyar is a loathsome person, God doth neuer hate any thing that is not hatefull, and that must needs be odible which he abhorreth, and especially when it is abomination, which is in hie degree abominable vnto him. And that hee is so affected towards lyars, his owne word in other places doth testifie. As when he saith in this booke, *These sixe things doth the Lord hate: yea his soule abhorreth seven: he hateth eyes, and a lying ioungue, and the hands that shed innocent blood, &c.* Yee may know by their companions among whom they are marshalled, what account he maketh of them. And so in the Reuelation of S. Iohn,

Reuel. 17:8.

he declareth his detestation of them by reckoning vp their fel-  
lowes, and describing their grieuous punishment. *The fearefull,  
and vnbeleeuing, and the abominable, and murdherers, & whoremoun-  
gers, and sorcerers, and idolaters, and all lyers shall haue their part in  
the lake, which burneth with fire and brimstone, which is the second  
death.*

Reasons. 1,

First, nothing is more contrary to the nature of God, who is in-  
finitely true, and trueth it selfe, then guile and falshood is. And no-  
thing maketh men more like to sathan, and workers of his will,  
then lying. So our Sauour told the wicked vnbeleeuing Iewes  
*Ye are of your father the diuell, and the lusts of your father ye will  
doe. He abode not in the trueth, because there is no trueth in him.  
When he speaketh a lie, then he speaketh of his owne: for hee is a liar,  
and the father thereof.* It is his mother tongue, and native language  
to lye; when he vttereth any true sentence it is but borrowed, and  
that also he cannot truly deliuer, without grosse deceite and dis-  
simulation.

John 8:44.

2

Col. 3.9.

Secondly, lying is a worke of the old man, and that which mis-  
becommeth the children of God, and lyars such as giue them-  
selues vnto it, are vnregenerate, and as yet the children of wrath,  
and subiect to damnation.

3

Thirdly they are iniurious to them whom they mis-informe,  
making them to beleue errors, and many times, many euill con-  
sequents insue vpon it.

Ephes. 4:25.

And therefore the Apostle exhorteth all that are effectually re-  
generate, *to cast off lying, and to speake euery man trueth vnto his  
neighbour, because we are members one of another.*

Vse. 1.

Instruction, to worke vpon our owne hearts so, as that we com-  
ming also to hate lying, God may loue vs for trueth, and not haue  
vs in detestation for falshood. If we cause him to abhorre our  
lippes for our vntruths to men, he will abhorre our prayers and  
thanksgiuing, and whatsoever shall proceede out of our lippes  
to him. And it is not enough to leaue lying in respect of hereaf-  
ter, but to loathe the sinne of it that hath been committed by vs  
heretofore. When *Iob* knew that his words were displeasing to  
the Lord, though they were few, and onely rash and vnadvised,  
and he himselfe by error was deceiued in them, he abhorred him-  
selfe

Iob. 42.6.

Verse:

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Verse 27.

selfe, and repented in dust and ashes: how much more then ought we to doe it, which haue more prouoked God with innumerable false speeches, and that knowingly and with purpose of deceiuing, and he doth professe that they haue been, and are abominable to him? And what though we haue sometimes kept our selues from blame by telling of lies? What though we haue delighted others, and obtained fauour to our selues thereby? What though we haue made our gaine and commodity of it? Will all this, if this were the winning of all the world, be able to counteruaile the high displeasure of God, and the losse of his fauour, together with the forsaking of our owne saluation? And hereby shall we know that we be soundly purged from lying, if we do not onely forbear to lie, but be vtterly unwilling that any other should tell a lye for vs. For that is the note of a righteous man, that he *hateth lying words*, as well as forbeareth to speak them. And they shall be shut out of the kingdome of heauen together, which loue, and which make lyes. *Reu. 22. 15.*

Consolation to them that loue the trueth and exercise it: the same God that hateth liars so deadly, is as well pleased with true men that affect, and praise that which he loueth so dearly. Be it therefore that they are maligned for saying that which true is, and hast not only purchased euill will, but hard dealing, and that at their hands which seeme to be able to beare downe all before them; yet know and remember that God maketh account of thee for thou art his delight: and those that be his fauourites shall find his fauour effectually against all aduersaries, for safety and protection.

*But they that deale truly, &c.* That trueth which is acceptable to God consisteth both in speaking and doing. *Doct.*

Nothing can please him but the image of that which is in him, and the streames which flow from him, as doth this reall and operative truth, and not that which is verball and in word onely.

This is testified of the Lord Jesus Christ the dearly beloued sonne of God, who is proposed to vs for a perfect example to imitate, *that hee did no wickednesse, as no deceit was found in his mouth,* *I sai 53. 9.*

First,

Reasons. 1.

First, his word in many places doth commaund both, and that equally, and no where doth dispenſe with the want of either.

2

Secondly, his ſpirit doth inſuſe both, and that inſeparably, and maketh every man that hath attained to the one to be able to uſe the other. That which S. Iohn ſetteth down in a more generall manner doth ſtrongly confirme this particular point. *If any man ſinne not in word, he is a perfect man and able to bridle all the bodie.* His meaning is not that ſome be absolute without ſinne in word, and perfect, without infirmity in goodnes: but that many be gracious without ſinfulneſſe, though they haue their ſlips in ſpeeches: and ſincere, without wickednes, though they haue their frailties in behauiour.

3

Thirdly, both are infallible, and eſſentiall fruits of regeneration: and the Apoſtle doth perſwade vs thereby to declare our ſelues to be of the number of the ſaints, and faithfull, ſaying: *Caſt off lying, and let him that ſtole, ſteale no more*, Ephes. 4. 25. 28.

4

Pſalm 15: 1. 2

Fourthly, both are required of them, that would know, and manifeſt themſelues to be naturall members of the Church in this life, and inheritorſ of ſaluation in the life to come. Lord, ſaith David, *who ſhall dwell in thy Tabernacle? who ſhall reſt in thy holy mountaine?* Hee, ſaith God, *that walketh uprightlie, and worketh righteouſnes, and ſpeaketh the truth in his heart.*

Uſe. 1.

Inſtruction, 1. if we would haue the conſtant credit of honeſty among men, or the comfort of it in our owne ſoules, or the allowance of it in Gods preſence, that wee bee not more ſmooth in words, then faithfull in woikes: that men may not more beleue vs to be true in ſpeeches, then the Lord ſhall diſcerne vs to be trueſty in actions.

2

Not to be ouerhaſty to receiue their reports, whom we are able to conuince of vnfaithfulnes in behauiour. If God giue vs a caueat to looke to them, and beware of them, if he commend none to vs for credible, but ſuch as are righteous, why ſhould wee ſet light by his certificate, and be credulous to hearken to ſinfull perſons? eſpecially ſithence of all others, they are moſt ready to fill mens eares with pernicious and hurtfull informations.

Verſe

Verse. 23. *A prudent man concealeth knowledge: but the hart of  
fooles publisheth foolishnesse.*

**A** *Prudent man*, he that is of good discretion, and hath learned to be wary and circumspect, concealeth knowledge, not that he shutteth it vp altogether, without any vse or benefit of it to others: for that were contrary to the profession which the Prophet maketh of that wherein euery godly man ought to follow him; *I haue not hid thy righteousness within my heart, but I haue declared thy truth & thy saluation; I haue not concealed thy mercie and thy truth from the great congregatiō.* Psal. 40. 10. And that were contrary to the testimonie which is giuen of wise men, chap. 15. 7. *The lipses of the wise doe spread abroad knowledge.* But he will obserue all good circumstances of speaking, that it bee in time and place, when good opportunity doth require it, and good effect is like to be wrought by it. And contrariwise the heart of a foole which leadeth his tougue (for guide it doth not) doth set the tougue on work either to viter bad matter, or that which is good in bad manner, that euery man may see the folly which is in it.

It is not good for any man to speake as much, and as often as he can, but as often, and as much as hee ought, Many wise sayings and sentences, are incerted by the spirit of God into this booke, to teach men how to be heedfull for the obseruation of this rule. As when it is said, *that the tongue of the wise useth knowledge aright:* Chap. 15. 2, And that *a foole poureth out all his mind: but a wise man keepeth in till afterward.* Chap. 29. 11.

First, this sparing of speech, when men reserue themselues for fit occasions, and onely vter that which serueth for vse, doth giue a cleere testimonie of a minde that is stored with vnderstanding & iudgement. And this reason our text in hand doth offer vnto vs when it is said, that a wise man hideth knowledge, as a foole on the other side doth exercise the contrarie. Wee deeme them not the most thrifty husbands and wealthiest men that will locke vp nothing in their coffers, nor keepe any thing close in their purses, but carrie al their money in their hands, & shew it to euery com-mer by, and so do they, that haue no more matter within their

A a hearts,

Reasons, 1

hearts, then all the standers by shall hear their lips deliuer.

2. Secondly, it is a point of humility to be silent in modestie, as pride, and conceitednesse maketh men desirous to heare themselves speaking.

3 Thirdly, their words are so much more desirabile, and better accepted, as they are rare, and few, and seasonable. *How good is a word in due season?* saith the Scripture. *And a worde spoken in his place is as apples of gold upon pictures of silver.* The ointment that is close kept in a boxe wil yeeld a sweeter sauor when it is powred out, then that which is continually open. And wine fresh from the vessell hath a better relish, then that which was drawne long before there was need of it, or any to drinke it.

*Ps. 1.*

Instruction to learne moderation and keep measure in speaking vnlike to them that be talkatiue and excede too far in multiplying of words, What though it be true that we say, & so wee know, and are able to proue it? Doth euery truth besit every time? Should all men alwaies be speaking all that they know? It would be a great meanes to hinder the increase of knowledge. Some be talking when they haue more neede to heare: some be teaching when they haue more neede to learne; and many wrong themselves & them that are present, in not giuing place to others that are more sufficient and better able to speake. So did not *Elah*, he preferred his elders, though not his betters, before himselfe. He would not open his mouth before his turne came, & that hee saw *Iob*, and his three friends to swerue out of the way on both hands.

*Iob. 34. 4. 5 &c*

2. Reproofe of those that destinate all their speeches, and that in the ministry of the Gospell, to the setting forth of their owne praises. It may truly be said of many, that they preach not Christ so much as themselves, contrary to the faithfulnessse of *Paul*, who preached not himselfe, but the Lord Iesus Christ. Their chiefe labour is not to win glorie to God, and men to saluation: but credit to themselves, and men to the admiration of their gifts and learning. This they principally aime at, that all may bee affected with their elocution; that all may see the fruit of their wits: that all may discern of their skill in the tongues, that al may witnes their paines in reading; that al may wonder at their depth of iudgement.



ment. If those be things that their hearts doe chiefly desire, we must conclude of them that their hearts doe publish foolishnes.

Verf. 24. *The hand of the diligent shall beare rule: but the deceitfull shall be vnder tribute.*

**T**He hand of the diligent, that is, diligent men who vse theyr hands, or other members of their bodies, or else their minds to some honest and profitable trauell according to their calling, shall beare rule, and attaine to some good place of estimation. But idle persons whom want and other occasions drawe to deceitfull courtes to shift for themselues, as we haue shewed in the fourth verse of the tenth chapter, shall be made vnderlings, and brought into subiection and seruility.

They which are laborious and faithfull in meane places, doe take the way to rise to an higher degree. *Doct.*

True it is that diuers attayne not to such greatnesse as others doe, and yet be no lesse diligent then others are, but the Lord maketh their inferiority a step towards their heavenly aduancement: and they are not without estimation in that low estate: and God seeth their fruit to be better, and their comfort to be more there, than if they were raysed vp to higher preferment. Otherwise, they that serue God in what place soeuer, are sure to grow greater. The Scripture proposeth examples hereof, and sheweth how the point hath been verified in former ages, *Iacob* at the first set himselfe to seruice, and was at the commandement of another man, but at the last, being painfull & true, he was able to keep seruants himselfe, and other men were at his commandement. *Ioseph* when he came into Aegypt was bought and sold as a poore bondman, but being faithfull in euery place that he came into, he wes promoted in euery place that hee came into. VWhen he was a seruant, when he was a prisoner, and especially when he was Prince. *Dania* had once the charge of a flocke of sheepe, and thereof was not a little heedfull: but afterwards he had the leading of an army of men, and lastly, was exalted to the throne of a glorious kingdome.

First, promotion is from the Lord, and he setteth vp, and put- *Reasons. 1.*

teth downe, according to his owne will. And therefore when he hath fitted men to authority, by humbling them with labour, he assigneth their places wherein they shall stand, and by his providence preferreth them to the same: some to bee Magistrates, some to be Captaines, some to be Ministers, some to be Maisters, some to bee Stewards, some to haue one office, and some another.

2 Secondly, the hand of the diligent maketh rich, and riches cause them that are wise and honest to be put into authority, and imployed in the townes and places wherein they dwell: or at least they grow to bee housekeepers and beare rule in their owne families.

3 Thirdly, painfullnesse with wisdom and faithfullnesse doth cause great personages to looke after them. They entertaine them into seruice: they put them in trust with their affayres: they giue countenance vnto them: and they many times are meanes of their rising and preferment. And in this sense is that saying; *Thou seest that a diligent man in his businesse standeth before Kings, and standeth not before the base sort.* *Prou. 22. 29.*

use.

Reproose of their folly that are ashamed and disdayne to take any paines vnlesse it be in seruing of sinne and lust, and thereto they make themselues slaues and drudges. And what is it that moueth them to such nicenesse, that they will not vouchsafe to put their hands to any worke, or set their minds to seeke for knowledge whereby they may be fit for some good profession? The feare of contempt: the doubt that they shall be little regarded, if they applied themselues to such a base kind of life. It is not according to their birth and bringing vp, to spend their time in labour, or study; it will be a hinderance to their preferment that they looke for. But will they thus contrary the word of God, and crosse the truth of his holy spirit? Will they say that diligence doth make men contemptible, when hee saith, the diligent hand shall beare rule? wil they say that idlenes doth bring men to promotion, when he saith, that the idle shall be vnder tribute? He will as well crosse & contrary them in their state, and desires, and make them feel his words to be true. Who seeth not what beggery, & want, & misery they cast themselues into? Are they not driuen to sell away, &

depart

depart with that inheritance and patrimony which their parents have left them? Are they not compelled to borrow and shift, and to sinke deeply into debt? And it is a true Prouerbe, that *the borrower is seruant to the man that lendeth*. For further vse of this point, see the fourth verse of the tenth chapter, in the application of the second doctrine. Pro. 22, 7.

Verf. 25. *Heauines in the heart of a man doth bring it downe: but a good word reioyceth it.*

**H**eanines of heart, that is, such sorrowes or feares, as are not godly, and effects of faith, but proceeding from infidelity, or carnall respects, especially being excessiue, doth bring downe the heart, not humbling it kindly, so as pride may be taken away, but either filling it with discouragement, or distemper, against which the Prophet wrestled with sundry conflicts: *Why art thou cast downe my soule, and art vnquiet, or tumultuous within me? Psal. 42. 5.* Now withall he prescribeth the remedy whereby this diseale of hurtfull sorrow and pensiuenes may be cured, and that is with good words. For the comfortable speeche of a friend, but especially the wholsome word of God, declaring the remission of sinnes, and the fauour of God, expelleth the heauines of the heart, and refresheth it with ioy and comfort.

Immoderate grieve doth turne men to greate hurt and annoy. *Doct.* Pro. 15, 13.  
 ance. As fleshly mirth doth much corrupt mens minds, and stirre them vp to vanity; so worldly sorrow doth greatly weaken their hearts and dull their spirits, whereby they are hindred from the performance of many good duties. And so much is meant in that place, where it is said that by the sorrow of the heart, the mind is heavy. When *Ioshua* was inclining to too much feare and discomfort, for the losse of his men at their going vp against *Ai*, and the euill consequents that were likely to follow, the Lord would not suffer him to giue place thereunto saying, *Get thee vp: wherefore liest thou thus vpon thy face?* *Iosh. 7. 10.* He tooke notice, and gaue a censure of this inward affection of his heart, somewhat exceeding measure, by the gesture of his body.

First, the health and strength of the body is thereby impayred *Reasons. 1.*

and the life it selfe is many times shortned by that meanes . *A ioyfull heart causeth good health, but a sorrowfull minde drieth the bones, Prov. 17. 22.* It pearceth to that which is within, and bringeth weaknesse vpon the strongest parts.

2 Secondly, such as are oppressed with cares and grieve are made vnmeet for the seruices of God, who indeed doth require feare, but commandeth likewise to reioyce with trembling. *Psal. 2. 11.* How can they call vpon God in any seruency, when deadnes hath wholly possessed them? How can they be thankfull, and offer acceptable praises to God when they are voyd of al ioy and cheerfulness? And how can they attend vnto his word, when their thoughts are altogether busied in the contemplation of theyr owne misery? The message was very comfortable which *Moses* brought to the Israelites in Egypt, when the Lord told them, that hee would deliuer them from the burdens and bondage of the Egyptians, and would take them for his people, & be their God &c. but it is said they barked not to him for anguish of spirit, and cruell bondage, *Exo. 6. 9.*

3 Thirdly, it maketh men lesse diligent and profitable in their callings, whether it be in their seuerall trades, or in places of superiority to gouerne, or of inferiority to obey.

4 Fourthly it bereaueth them of the benefite and comfort of any Christian society wherein they are neither apt to doe good, nor receiue good. It taketh away their cheerfulness: it disableth their tongues of speaking fruitfully: it stoppeth their eares from hearkning attentiuely: their presence is not very delightfull to others, & the company of others is not much regarded of them.

v/c. 1.

Instruction, 1. to preuent this worldly sorrow by preserving of godly ioy, and that is by keeping the peace of a good conscience with an vpright heart, and holy behauiour, either shunning of sin that we runne not into it, or soundly sorrowing for it, when we haue committed it. Looke how much innocency and sincerity any man hath, so much comfort his heart shall in ioy, and according to the measure of guiltinesse there will be an inward secret biting grieve and fearfulness.

2 VVhen anguish and sorrow, when feare and troubles assault vs so strongly that we cannot repell them, let vs then obserue that holy

holy counsell which God, that can make it effectually, doth offer here in this place vnto vs, and that is to haue a recourse to faithfull comforters. Hee sendeth vs to them, he encourageth vs to go, he assureth vs of successe, hee hath alwaies performed, that neuer any was left vnholpen, that sought help at his hand according to this his direction. *Elibu* speaketh of this to *Iob*, that when a man is stricken with sorrow vpon his bed, and grieve of his bones is sore, so that his life causeth him to abhorre bread and his soule daintie meate, that his flesh is consumed, and his bones charter, and his soule draweth to the graue, and his life to the buriers, yet a faithfull messenger of God, one of a thousand deliuering his message faithfullie from God, will heale all this in them that giue credit to him, and set them in as good case as euer they were before. For God which can do all things and formed all things, hath vnder-taken to giue such a blessing to the wordes of his seruants, and chiefly them by whose ministry he spaaketh to his owne people. *I create* (saith he) *the fruite of the lips to be peace*, peace, that is, (true, perpetual, & most constant comfort) *vnto them that are far off; and to them that are neere: for I will heal him.* Hereof the keeper of the prison, whom *Paul* and *Silas* conuerted, had happy experience, and thereby was preserued from destroying himselfe. Here- of three thousand at once, whom *Peter* conuerted, had happy ex- perience, being deliuered both from their feares, and sinfulness.

To collect all good arguments whereby wee preuaile against our dread and sorrowes that grow from our afflictions and troubles. As who imposeth them vpon vs but the Lord, And to what end doth the Lord so impose them, but in mercie and wisdom: as a most skilfull and faithfull phisition, for our profit? Haue not our betters endured more, and yet were beloued and blessed of God both for the present, and afterwards? Haue not wee deserued farre greater iudgements, euen destruction it selfe, and is it much if we be onely scourged so fauourably with such small stripes of easie rodes, by a louing father who doth prepare vs thereby to so greate comfort and glory.

Iob. 33, 19, &amp;c

1Sa. 57, 19,

Aa. 16, 28.

Aa. 23, 7.

3.

Verſ. 26. *The righteous is more excellent then his neighbour, but the waie of the wicked will deceiue them.*

**T**he *righteous*, that is, euery godly man who hath attained to vprightnes, though not to perfection of righteousness, is *better then his neighbour*, is better beloued, and graced of God, and more esteemed of godly wise men, and hath that in him which maketh him more commendable then any other that is vnrighteous and sinfull: and so his waie is answerable to his hope. But the wicked desiring, and seeking, and expecting a more excellencie about others, are notwithstanding contemptible, and grow in time to be contemned, and so their way deceiue them.

Grace maketh good men to be the worthiest personages. As they goe before all the vnregenerate in vertue, so they go beyond them in honour, and as they exceede them in pietie, so they surmount them in excellency. The testimonie which the Prophet giueth of them to God himselfe, by the inspiration of Gods spirit doth make this manifest. *My goods, saith he, extend not to thee, but to the Saints that are in earth: neuer to the excellent: all my delight is in them.* And *Isaiah* speaking of the same sort of people, though neuer so meane and poore, saith, *that vpon all the glorie shall bee a defence.*

First, in regard of their condition in this present life they haue all prerogatiues, and preferments. By parentage euery one of them is Gods child. By dignity they are all Kings. By inheritance, they haue title to heauen and earth, their foode is heavenly manna. Their cloathing is the righteousness of *Christ*. Their attendants are the holy Angels. What should we speake of other things, wherein one man is wont to excell many others, and thereby wax glorious and become renowned? Who is wise besides them? who else hath any true fortitude in them? Do not all others in their follie bring shame vpon themselves? Hath not Sathan subdued, & as it were trampled them vnder his feete? They are dealt with as bondmen, and put to the fowleſt workes of impiety, and falsehood, lust, and lewdnes, and of all kind of iniquity.

Secondly,

Doct.

Doc:

Pſalm. 16. 3.

Ma. 4. 5.

Reasons, 1



Secondly, in respect of their state that shall bee in the life to come, which by no comparison can be sufficiently expressed. They shall haue perfect happines, and be made like vnto Iesus Christ, more excellent and puissant, then the most glorious Angels. Whe all the wicked shall be brought to the fulnes of contempt: when shame shall coner them; when they shall be troden downe as the mire in the streetes. Micha. 7. 10.

Instruction, to labour for excellency by those meanes whereby we may be made excellent, and that is by growing godly and religious. This waie will not faile to effect it, and none other course without it, will be of any force to bring it to passe. Men may bee very wealthie, and ignominious; they may haue gorgeous apparell, and be contemptible persons; they may be honourable dis-cended, and yet without al honour. To conclude, neither strength of armes, nor eloquence of tongue, nor sharpnes of wit, nor beauty of face, nor comelines of stature, nor boldnes of courage, nor any other externall thing, or gifts of minde vn sanctified, can so adorn and set forth one, as that thereby he may truly bee reputed for a man that is praise-worthie. X

Reproofe of such as of all others most vilifie and contemne them that are most gracious and godly. Which make them (ac- 1. Cor. 4. 13)  
cording to S. Pauls saying) as the filth of the world, and the of-scourings of all things. Which make lesse reckoning of them that are truly religious, then of the dust which they sweep out of their houses, and cast to the dunghill. They had rather haue their chil-dren and friends to bee Beare-wards, or chimnie-sweepers, then mortified and faithfull Christians. How different is their estima-tion from the testimonie of the holy Ghost? And therefore how little grace of the holy Ghost is wrought in their hearts. Iam. 2. 13.

S. Iames condemneth it for a haynous offence to haue a base opinion of the godly, and to put them behind wicked rich men for their pouertie: how grieuous then is their sinne which con-temne and loath them and put the vilest before them, for their pi-etie? But one thing let them know, and that they shall in time to come both see and feelee, vnlesse in due time before, they see their fault, and feelee godly griefe for the same, that they shall

Psal. 19. 4.

neuer inherit glory with the righteous in heaven, that bee despisers of the in earth, Nay not so only, but God doth cōdition with them that would haue an habitatio aboue with him, that *vile persons must be contemned in their eyes, and they must honor them, that feare the Lord.*

The other clause of this verse is the same insense, and almost in words with the eighteenth verse of the former chapter, where it is said, that *The wicked worketh a deceitfull worke:* and therefore we referre the reader to that place for the doctrine of it.

Verse. 27. *The deceitfull man roseth not that which hee tooke in hunting, but the riches of the diligent man are precious.*

**T**He deceitfull, &c. That is a prouerbiall kind of speech, signifying that they shall not inioy nor haue the benefite of that which they get by craft and fashood. If the whole similitude be fully set downe, the meaning will the better appeare. Euen as hunters many times when they take a prey, yet tast not of it, nor fare the better for it: (for dogges may cate it vp, or some other occurrent may fall out to depriue them of it, as many lets come betweene the mouth and the morsell) so vniust and deceitfull men, though they attaine to wealch and riches, may bee assured that they shall neuer haue any sound profit or comfort by them. Where by the way, may be seene the different end of the hunting that was vsed in those daies, and of this which is practised of many in our times. They made it an exercise for profit, and thereby, as it may appeare, prouided foode for themselves, and the families wherein they liued, as is to be seene in the example of *Esau* himselfe, who vsed to bring home venison to his father. But it is ordinarie now with diuers to bestow a great part of their time to hūte meereley for pleasure, without any commoditie. They voluntarilie defraud themselves of the prey which they take, their households haue not the better cheere by their hunting, but the worse. They consigne themselves, and wast their goods, and impouerish their wiues and children, by following their sports, and neglecting their estate: by feeding so manie dogges, as that thereby they faile both of care and abilitie to prouid for their people, *But she*

*the riches of the diligent are precious, that is, those things which they that are both faithfull and industrious doe gaine and get by lawfull meanes, shall doe them good, and serue for their comfort.*

Euill meanes of getting may bring goods to mens hands, but not to their vse.

*Doct.*

Riches may come according to their desire; but eyther not to tarry with them, or not to doe them seruice, so that they wil turne to a vexation at their departure, orto clog & burden them whiles they remain. *As the Partridge layeth egges which she hath betwixt her;*

*Jerem. 17. 11.*

*so, saith Ieremie, he that getteth riches, and not by right shall leane them in the middlest of his dayes, and at his end shall bee a foole.* All

deceitfull persons fall into that absurdity, which by our common prouerbe is derided: they count their chickens before they be hatched, so soone as they haue egges in their nest, they conclude of a brood of comfort and happines, which God hath concluded that they shal neuer obtaine. *Achan* hunted after the consecrated gold, and silver, and execrable garments: but albeit he caught them, hee rosted them not, but was burnt himselfe, with all his, and whatsoever he had before.

*1oth. 7. 15.*

The Amalekites which sacked Ziglag, and tooke the spoile of the city, with *Dauids* wiues & substance, were prosperous hunters in shew at the first, yet they rosted not their prey, but prouided it for *Dauids* vse, and *David* dealt with them as with beasts that are hunted into the net.

First, the vse and comfort of all things proceedeth onely from Gods gift and blessing, and standeth not in the meere getting, and possession of the; and all deceitfull persons both in a generall respect, because of their wickednesse, and in a speciall regard for their fraudulent and guilefull behaviour, are subiect to malediction and to be cursed in euery thing that they deale in, or which belongeth vnto them.

*Reasons. 1*

Secondly, though the vngodly haue many times power and ability to increase their goods, yet the vse & fruition of al good things is appropriated peculiarly & intayled to the righteous, for whom the wicked are set on worke, and not for themselves.

2

And so much doth the holy Ghost expresselie testifie: *Surely*

to a man that is good in his sight, God giveth wisdom and knowledge and ioy: but so: the sinner he giveth paine to gather, and to heape up to give to him that is good before God. Eccles. 2. 26.

Job speaketh to the same purpose, saying, Though he should heape up silver as the dust, and prepare raiment as the clay, he may prepare it, but the iust shall put it on, and the innocents shall divide the silver. Job. 27. 16. 17.

Vse.

Admonition to withhold our hands from direption, that we take not from others that which will turne to no good for our selues. VVe bring griefe, and peradventure also want vpon them, but we bring sinne with greater sorrow and misery vpon our selues: it may be their hinderance, but it will be our owne vndoing, vnlesse we leaue off and repent, and as much as we are able, make restitution. So that our prey will not onely not come to our dish, but deuour the rest of our meate, which otherwise might be for our nourishment: and by this meanes our neighbour is hurt, our labour is lost, our conscience is wounded, our state is cursed, our soules indangered, and that which is worst of all, our God is offended, and prouoked to displeasure. And therefore let not other mens successe in this vnthrifty manner of gayning, allure vs to follow the same trade with them, sithence we foreknow the vnhappy euent that will fall out in the end. Though spoile and cruelty, though rapine, and robbery, though filching, and stealing, though gaming, lying, falsehood, or any indirect courses doe set vp men for a time, yet downe they must, and bee driuen to confesse, that all theyr sinfull gettings were vanitie and losse, and all their vnlawfull commodities pernicious and hurtfull to them.

Doct. 2.

But the riches, &c. VVeaith well gotten by good men, is great in value, whatsoeuer it be in quantity.

Eccles. 4:6.

As the breade of deceite is sweetest. so the riches of iniquitie seeme best to vnrighteous persons: and sluggards like nothing so well, as that which commeth with leaste travell, and without much paynes taking. Better, say they, is an handfull with ease, then two handfulls with labour and vexation of spirit. And euery thing is a vexation of their spirit which putteth them to any paynes of body. But the Lord testifieth the contrary and teacheth his peo-

ple

ple both by word and effect, that that onely is of worth and estimation which his seruants obtaine by lawfull meanes. & his blessing vpon them. And because this point is most true, and the world beleueth not that any trueth is in it, he confirmeth the same in diuers places: as Chap. 15. 16. *Better is a little with the feare of the Lord, then great treasure and trouble therewith.* That is, with feare, care, sorrow, or the checke of an euill conscience. So in the Psalm. 37. 16. *A small thing vnto the righteous is better then great riches to the wicked and mightie.*

First, in respect of the giuer thereof, it is the Lords hand that bestoweth it vpon them as a testimony of his loue, and an earnest of more excellent treasures. Now an Angell from the Kings owne hand in fauour, is more regarded then a pound from another, vpon other occasions. And how great a substance may a man haue conueyed to him by receiuing a shilling, or tetter for possession of all that is passed ouer to him by deede of giusture? And how large demeanes may a man be estated in by taking a turre in way of livery and seison? Now though euerlasting life be principally confirmed to vs by the spirit of adoption, yet the Lord would haue his eternall fauour to his Saints to be seene and acknowledged euen in his earthly benefits.

Secondly, it is sanctified vnto them by the word of God, with prayer, and thanksgiuing. 1. Tim. 4. 5.

Thirdly, his blessing maketh it to serue and suffice them for all needfull vses: it satisfieth their hearts: it is competent for their bodies; it is sufficient for their families. And as their state is increased, so their hands are opened to distribute to the poore, and to contribute to the seruices of God, and euery way to shew their readines to doe good, so as God may haue glory, his seruants refreshing, and their owne soules an euerlasting recompence of immortality.

Consolation to all godly, faithfull, and industrious persons, *Vsa.* that they are euery way wealthy and rich: rich in glory which is reserved for them in heauen: rich in welldoing; rich in spirituall graces; rich in earthly substance, if enough of that which is deare & precious may make a man to be rich. That saying which is in the fifteenth Chapter of this booke, is not to be restrained to any

Prov. 15, 6,

one, but holdeth true for euery one that feareth God, *that the house of the righteous hath much treasure.* Things that are costly and of great price, are not to be rated by comparison with the measure of baser matters, nor according to the roome which they fill vp. A little gold ouerualueth much leade or yron, many great pibbles are not matchable in worth with one pearle which is farre lesse then they are, a boxe full of rich diamonds, is better then a house full of wood, and straw, or other stufte that is course or common. And so standeth the case with good mens possessions; the blessing of God with his mercy and fauour doth conuert them into Iewels for their vse and benefit, and worketh such comfortable effects by them, as all the treasures of the wicked can neuer yeeld vnto them.

Verse 28, *Life is in the way of righteousness, and in that pathway there is no death.*

**L**ife, &c. The meaning is, that they which are righteous men Iustified by the merits of Christ, and sanctified by his spirit, & obedient to his will in working that which is agreeable to his word, are in state of life euerlasting. The life of grace they haue possession of already; the life of glory is assured to them by the life of grace: whosoeuer hath the one, can neuer sayle of the other. And therefore it is sayd that there is no death in that part. They are deliuered from the first death, which hath power ouer all sinfull men, in this world: and they shall neuer come into the second, which is the portion of reprobates in the world to come, And this is confirmed by the testimony of Christ himselfe, saying, *Verily, verily, I say vnto you, hee that heareth my word, and beleeueth in him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* The doctrine which the words would minister, hath been declared, and prosecuted in the nine:eenth verse of the former chapter, where it is sayd that *righteousnes leadeth to life*, and therefore it is needlesse to handle it againe in this place. Onely let thus much be spoken, that the holy Ghost doth not in vaine so often promise life to them that seeke, and serue him. He doth repeate it more then

John 5:24.

twenty



twenty times in this one booke, besides the mention that the o-  
ther parts of scripture doe make of it, almost euery where, It is  
therefore a point of certainty to them that lay hold on it: It is a  
point of difficulty, and not easily beleeued; sithence GOD to  
helpe our hearts doth againe, and againe redouble it: and it is a  
point of great importance, requiring a serious and constant me-  
ditation, without which men grow barren, and carelesse in doing  
all good duties: and by which they are made rich and plentifull  
in all holie seruices. The consideration of life, and of such a lif  
will encourage the heart, and open the mouth, and strengthen th  
hands, and make the feete nimble to runne in the wayes of  
righteousnes: all that they can doe in obedience, they  
will account too little, and nothing that they  
suffer for wel-doing, they will  
thinke too much.

FINIS.

